ENDOWMENT FUND'S QUIET CAMPAIGN WILL AID EXPANDED COMMUNITY NEEDS

By TOBA KORENBLUM
CJN Staff Reporter

(First of two parts)

TORONTO —

By 1990, estimates indicate the Jewish population of Toronto will have expanded to over 130,000. With inflation substantially raising normal operating costs, community services in the next two decades could be taxed well beyond their resources.

Add to these burdens a possible emergency situation in Israel and sound financial planning, to cope with communal demands and potential crises, is a logical necessity. —

With an eye to recognizing future requirements and maintaining a reserve fund to ensure community continuity and survival, the United Jewish Welfare Fund has renewed a quiet campaign to stimulate support for its Endowment and Bequest Fund — a program to encourage Toronto Jews to donate special gifts in their lifetime, or include a charitable bequest in their wills. (The Welfare Fund, now merged into the Toronto Jewish Congress, retains its separate name for these charitable purposes.)

Entirely separate from the annual UJA campaign, the Fund is designed to replenish emergency reserves, to fuel special social, educational and cultural programs and to finance experimental pilot projects. Without a support fund, such programs cannot be financed out of the limited annual operating budgets of community agencies, Welfare Fund officials say.

Some 30 years ago, a less affluent and secure community laid stress on meeting the current costs of communal services, explains Ben Schneider, one of the organizers of the endowment and bequest "campaign," and a former executive director of the UJWF. Today, an established community can afford to maintain ongoing programs while ensuring future demands can be met, he adds.

Already these financial principles have been put into practice. The Fund has been bolstered by sizable donations which it has employed to initiate and sustain local projects. Most notably, the Welfare Fund, through an endowment, was able to loan $200,000 to Toronto's first community-run cemetery which opened last October. The loan, plus accumulated interest, will be returned to the Welfare Fund for further investment.

Through the Bequest and Endowment Fund several joint projects between the Jewish community and government were initiated within the last few years. Funds have supported guidance and counselling services, have initiated the Co-ordinated Services for the Jewish Elderly and an experimental program at the Jewish Immigrant Aid Service.

As well as meeting projected community service requirements, the Fund is also earmarked to meet unforeseen crises on the local, national or international level, Schneider notes. During the Yom Kippur War, six or seven major American cities were able to immediately forward millions of dollars in reserve funds to support the military emergency. Toronto found itself without such a financial backlog to fall on and only through an organized campaign could mobilize resources to meet the crisis, says Schneider.

Co-chairman of the Endowment and Bequest Fund Committee, Stephen Berger, puts it this way: "At no time in the history of the Jewish community has our people been faced with the double task of building a Jewish state and at the same time to recreate and restructure a growing local Jewish community.

"We suddenly find ourselves faced with the reality of new elements...inflation, recession, the dramatically growing power of our enemies, and with it the increase in their boldness, agressiveness and intransigence. These all add up to a tremendous demand for additional funds."

Schneider highlighted some of the research studies, experimentation and pilot projects resources from bequests and endowments could fund, which now cannot be financed because of budget limitations:

— an examination of future needs of the community spreading into northern and eastern sectors of Metro Toronto, along with funds to acquire land to accommodate this migration;

— integration of youth services on a regional basis;

— bringing recreational activities of the 'Y' out into the community;

— formation of an Institute for Jewish communal studies and

— indexation of all public, university and private collections of Jewish books and reference material.

"The community needs flexibility to do these kinds of things," insists Schneider, "It has been strapped because of its inability to finance such programs in the past."

A group of low-key "campaigners" from the Bequest and Endowment Fund Committee of the Welfare Fund will be urging Toronto Jews to consider those facts — to add certainty to the future of this community in the face of rapid change.

Teachers locked out in dispute with board

By JANICE ARNOLD

MONTREAL —

Teachers showing up for work at a number of Jewish schools in Montreal recently were surprised to find themselves locked out of their buildings.

Only a brief radio message the night before warned the staff and students of United Torahs, Jewish People's and Peretz Schools, Solomon Schecter and the Hebrew Academy of the school board administrators' surprise move. Only the Hebrew Academy remained open in the morning for religious study.

Teachers maintain the lockout, which continued into the next day, was a retaliatory action against a small minority of teachers who staged a walkout the day before.

United Talmud Torah school board president Max Schuchmann told The Canadian Jewish News that the lockout was for the "safety of the children" as "50% of the teachers (members of the Federation of Teachers of Jewish Schools) were working to rule and calling in sick" on the days leading up to the lockout. He denied charges that it had been a retaliatory measure.

Daniel Kingstone, president of the J.P.P.S. school board said, "We're back to the point where both sides realize we let our emotions run too high. There's no reason now to discuss why the action took place; it would only serve to inflame old wounds."

The coming week should be decisive in the Jewish teacher dispute that has intensified since negotiations broke down November 28. Both teachers and administrators have now agreed to meet for serious talks almost seven months after contract negotiations began.

According to Kingstone, the monetary and job security issues are close to solution. The Jewish teachers have been seeking parity with public school counterparts, who are still participating in study sessions and inconclusive negotiations with the Quebec education department over salaries.

What remains unresolved is the thorny issues of the number of periods teachers in Jewish schools must teach and payment for class preparation time. Teachers at Jewish schools are teaching 28 periods per week while Protestant and Catholic teachers only 18 to 25.

Dr. Melvyn Berger of Sarnia, Ont. has been awarded $40,000 grant by U.S.–Israel Binational Science Foundation. He teaches math at Yeshiva University. (YU)

The Canadian Jewish news

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(David Groskind photo)

These youngsters are getting into the swing of things. Grade five pupils at Toronto's United Synagogue Day School, they perform one of the light-hearted sequences of play, "The Return to Zion Through the Ages." Each part was written by students from different grades.

Ready to take risks for peace, Rabin says in address to CZF

By LEWIS LEVENDEL
CJN Associate Editor

TEL AVIV —

Premier Yitzhak Rabin used the closing banquet of the Canadian Zionist Federation to strongly defend his government's policy of peace initiatives in the Mideast.

Noting that implementation of the interim agreement with Egypt was fully completed last week, he told about 1,000 people at the Hilton Hotel here that the real meaning of the accord was that Israel was ready to take risks to facilitate peace.

"Israel was ready to take risks for the sake of peace, to withdraw for a small step that will give slight hope for a better atmosphere for peace," he said.

The premier, speaking for 23 minutes without the use of notes, said his government took a risk, but Israel wanted to show that if the opportunity to advance peace arose, she was ready for it.

"I believe Israel has done the right thing...what we should have done," added Rabin, who looked tired following his trip to the U.S.

He noted only one Arab country came out publicly in support of Egypt while five were opposed to the accord, which showed how deeply rooted is the resentment, animosity and hatred towards Israel.

"When we look forward to the future, we have to do whatever is possible to explore every opportunity for peace, but also to make sure our military strength will be strong enough to meet any eventuality."

He called on the Zionists to spearhead Jewish aspirations and struggles and help maintain the Jewishness of Jewish communities wherever they are.

Speaking earlier, CZF President Phil Givens said to only scattered applause his organization would never hold a convention again in Canada. Whether the audience response was due to its fatigue or a lack of enthusiasm for his statement could not be immediately ascertained. Preliminary speeches went on for nearly an hour, keeping the prime minister waiting until 10 p.m.

Givens, repeating in part earlier addresses because not all the delegates had been present then, said the government of Canada "respects us. We do not ask for special favors. We stress what is good for Canada. Minorities should never ask for special favors. We should fight for our rights, but asking for special favors shows you have a weak case."

He continued to ever-increasing applause: "We say it is important to have Israel as a viable democracy in the Mideast. We feel it's important to demonstrate against the presence of the PLO at the Habitat conference in Vancouver to show we're against their admission to Canada."

The rest of the hour was taken up with tributes to convention organizers — in some cases the third time during the Feb. 9-18 congress they had received public recognition. The evening was hosted by Bank Leumi.

Nearly 800 or so Canadians came to Israel to this historic convention. There seemed to be just as many opinions about the success of the week-long event.

Many had high praise for the level of programing and especially the excellent Workshops on Wheels. For many, it was their first opportunity to visit Israel and to do so in luxurious style for about $1,000 a person.

But as far as the formal convention agenda went, there were many bitter complaints that it played second fiddle to the folklore nights and touring programs. Some said the last convention in Ottawa attracted the same number of delegates and sessions were very well attended. At one time, attendance at a plenary was as low as 50 persons, excluding the head table and officials. About 1,000 were at the official opening.

Despite Given's declarations that Zionists were never so united, it was clear from lobby and mealtime conversations that this was not the case. One group of Zionists, who declined to be identified, were unhappy that in the convention booklet, Sabra Tours (the convention's tourist agency) was listed under the Herut Movement of Canada "as the only Zionist-run tour agency whose proceeds are forwarded to help support a Zionist youth movement in Israel." They objected that convention profits were going obviously to Herut youth. Convention chairman Lou Silver has been a leader of Herut in Canada.

One person who would go on the record regarding his opinions was Ben Burston of Toronto, vice-president of the Friends of Pioneering Israel. "Holding the convention in Jerusalem was a positive thing in that it gave a lift to tourism," he said. "But on the other hand, it was a little undemocratic because people who couldn't afford the fare were left out."

The concept of the conference was acceptable, but from the point of view of policy making and exchange of ideas, it was weak, he continued.

"It was a showpiece for a leadership and, therefore, they gained by it," he told The CJN in an interview. "The leadership tended to use it for self-aggrandizement, particularly hard-working Louis Silver, whose opening address was long on speechmaking and short on ideas, to the visible and audible discomfort of many platform guests."

He praised the right-wing Herut and Mizrachi parties for coming well prepared for the convention. "If the Labor Zionists had a reasonable input, it would have produced a more balanced outcome in the resolutions," he added.

See stories and pictures on page 2.

Brussel's conference shows unity of purpose as delegates seek freedom for Soviet Jewry

BRUSSELS —

The Second World Conference on Soviet Jewry completed its three-day proceedings at the heavily guarded Palais des Congres here last week — and while observers noted that policy and tactical decisions were few, the international meeting did succeed in drawing world-wide attention and sympathy to its cause.

Over 1200 delegates from 32 countries responded to the call for solidarity in support of their Soviet brethren and drafted a series of loosely-outlined resolutions:

— calling on the Soviet Union to implement the Helsinki declaration of human rights;

— stressing the need for Jewish emigration, while strengthening religious freedom and cultural rights for Russian Jews and

— urging the formation of a permanent umbrella organization, whose structure has yet to be dedicated, to co-ordinate world-wide Soviet Jewry campaigns.

With the exception of Sen. Frank Church, ranking member of the Senate Foreign Relations Committee who headed a delegation of 350 Americans, the conference failed to attract many notable non-Jewish personalities. A strong contingent of Israeli politicians included former Premier Golda Meir, Opposition Leader Menachem Begin, Chairman of the World Zionist Organization Yosef Almogi and Jewish Agency Director-General Moshe Rivlin who joined their Israeli countrymen — 550 former Soviet Jews led by ex-Red Army major Grisha Feigin.

Church, who headed a delegation of about a dozen Congress members, proposed that U.S. support for Soviet Jewry be based more "on moral pressure being brought to bear on the Soviet Union." Regarding the Jackson amendment, linking U.S. trade benefits for the USSR with Soviet emigration, Church deviated from his former line supporting the legislation: The amendment, he said, has resulted "in fewer Jews being allowed to leave; practically, we have thus lost ground."

While Brussels II spokesmen claimed the conference was not primarily directed toward a discussion of policy or methodology, clearly several speakers touched on controversial points — the efficacy of protest, the value of stressing emigration to the detriment of Soviet Jewish survival within the USSR and the problem of attracting Russian Jews to Israel.

Philip M. Klutznick, chairman of the Governing Board of the World Jewish Congress, told delegates: "To protest for the sake of protest, to shout accusations compounded more of anger than of fact, can be an exercise in futility. Or worse, it can obscure what is genuine and defeat the purpose of valid protest... Let us not undermine our credibility with absurd and unfounded charges that the Soviet Union is akin to Nazi Germany."

Calling for the revitalization of religious and cultural life for Soviet Jews, Rabbi Alexander M. Schindler, chairman of the Conference of Presidents of Major American Jewish Organizations, appealed to his audience: "We must widen our demand beyond emigration, insisting on the inalienable right of Russian Jews to live as Jews, as a distinctive religious, cultural, national entity... Whatever our success in the fight for Soviet aliyah, millions of our fellow Jews would live on in the Soviet Union. What meaning has their physical survival if they do not survive as Jews."

The Israelis were particularly concerned about growing indications that Soviet Jews are discouraged about aliyah, choosing to emigrate to other destinations. Commented Mrs. Meir: "This certainly does not make me happy. They are free to go where they want, but I think it is good for them and good for us if they come to Israel."

Certain that appeals to public opinion can muster support for the cause of Russian Jewry, she remarked: "When I hear people saying that this (conference) provokes cold war, I cannot help wondering what warm peace is like."

Cont'd on Page 14

Conference pleases Canadian delegates

TORONTO —

David Satok, vice-president of the Canadian Jewish Congress, Central Region, told The Canadian Jewish News that delegates returned to Canada "very well satisfied and re-dedicated" to the cause of Soviet Jewry.

"It was a unity show of the Jewish people," he added, referring to the World Conference on Soviet Jewry held in Brussels, Belgium.

Sixty-five Canadians, representing the country from Newfoundland to British Columbia, were at the conference.

Of the 13 world parliamentarians in attendance, four were from Canada – Robert Kaplan (Toronto, York Centre), Serge Royal (Montreal, Maisonneuve), John Roberts (Toronto, St. Paul's) and Phil Givens, an Ontario MPP.

Prime Minister Pierre Trudeau was the only Western leader in addition to President Ford who sent a message to the 32-nation conference. Trudeau called for Soviet compliance with last year's Helsinki accord.

Satok, a member of the conference's presidium, said there will be a meeting in another three or four months to study recommendations, which were recorded rather than adopted by the 1,200 delegates.

According to David Shanoff, national director of the Canadian Committee for Soviet Jewry, Canada's delegation was feted at receptions by the Canadian ambassador and the mayor of Brussels.

Money shortage affects AJCS

By JANICE ARNOLD

MONTREAL —

Allied Jewish Community Services and its 21 constituent agencies have been forced to drop plans for any new or expanded programs due to an "unprecedented" curtailment in the 1976-77 fiscal year budget to be made public April 1, a high level source said.

The belt-tightening measures are the result of both inflation and the fact that the 1975 Combined Jewish Appeal, although considered a success, generated only $280,000 more than the 1974 campaign.

Preliminary budgets submitted by the agencies

Cont'd on Page 14

Due to the increase in volume of ads for the classified page, the deadline is now FRIDAY, 5 P.M., the week before issue date. Change effective immediately.

Senate defeats aid amendment by 79 to 8 vote

By JOSEPH POLAKOFF

WASHINGTON [JTA] —

The Senate, debating the foreign aid authorization bill, rejected by a 79-8 vote a move to ban assistance to Israel if its armed forces attacked Lebanon. The amendment by Sen. James Abourezk (D. SD.) to the bill was supported by one other Democrat, Lee Metcalf of Montana, and six Republicans.

The leaders of both parties, Hugh Scott (R. Pa) and Mike Mansfield (D. Mont.), opposed the Abourezk amendment.

In arguing for the amendment, Abourezk declared that "if we continue to furnish arms to Israel, eventually we will force Lebanon to go to somebody else for military assistance if the new government in Lebanon wants to keep its credibility with the people." He said that "we drove Egypt, other Arab states and the Palestinians into militancy" and by providing Israel with weapons, the U.S. is asking "increased militancy of Lebanon."

Sen. Jacob K. Javits (R. NY), supported by Sen. Henry M. Jackson (D. Wash), in opposing Abourezk, declared that the intent of the South Dakotan's amendment would lead to the destruction of Israel. "Unless Israel gets U.S. assistance," Javits said, "she will be extinguished. All that nonsense we hear that (Yasir) Arafat is a moderate is our invention, not his." Javits quoted Arafat, the leader of the Palestine Liberation Organization, as saying: "You can have peace on my terms."

Javits said by this Arafat means the destruction of Israel. Javits pointed out that the Arab terrorists used innocents in the Palestinian camps in southern Lebanon as shields for their stores of arms and bases of operation "not only against Israel but the government of Lebanon itself."

Javits said the Abourezk amendment would give the terrorists a "cover" to "dismantle Israel."

Jackson said the amendment is "directed against Israel and protects the PLO." He said the amendment makes Israel the only exception to U.S. aid while the "PLO would be immune. Israel is not supposed to defend itself against the terrorists," Jackson said, leaving the terrorists "free to attack Israel."

The six Republicans who supported Abourezk were Carl Curtis of Nebraska; Paul Fannin and Barry Goldwater, both of Arizona, Mark Hatfield of Oregon; James McClure of Idaho and William L. Scott of Virginia.

World News

Israeli Premier Yitzhak Rabin addresses the closing banquet of Canadian Zionist Federation convention in Tel Aviv. He told delegates Israel was ready to take risks to facilitate peace. Rabin said Jewish state must be strong militarily. (Starphot photograph)

Memorial service at Olympics for slain Israeli athletes urged

TEL AVIV —

The Canadian Zionist Federation has called on the Organizing Committee of the 1976 Olympics in Montreal to set aside a specific time for a suitable memorial service for the Israeli athletes murdered during the 1972 Munich games. The Canada-Israel Committee, of which the CZF is part, is already working on this proposal, it was later learned.

Other major resolutions called on the government of Israel and El Al Israel Airlines to approve and conduct charter flights to Israel, and the Canadian government to grant landing rights to El Al at Toronto International Airport while maintaining landing rights at Montreal.

It was resolved to urge Ottawa to recognize Jerusalem as the capital of Israel and instruct the External Affairs Department to move the embassy from Tel Aviv to Jerusalem.

Among the other resolutions approved by the convention were:

— a strong program of membership because only about 10% of Canadian Jews are affiliated with a Zionist organization;

— encouragement and assistance by the CZF to bring together representatives of both the anglophone and francophone communities;

— a campaign to improve the attitudes of the Canadian Jewish community regarding aliyah, bearing in mind that absorption begins in the country of origin;

— shlichim from the WZO aliyah department to Canada should be former Canadians, and more funds should be made available to provide counselling services in Canada and Israel;

— urge the Canadian prime minister to make a statement calling on Syria to allow Jewish families to leave, and for the Canadian government to facilitate immigration;

— more funds for increased educational and information activities;

— the primacy of the UJA-UIA campaign, and that no one can hold office or be a member of a Zionist organization who has not discharged his responsibilities to the central and primary campaigns;

— more leadership training programs and more scholarship funds for participation in these training programs in Israel;

— establishment of regular study sessions for Jewish teachers across Canada and funding of a program to enable teachers to obtain a year of study in Israel.

Another resolution of great interest was introduced by the constitution committee in order that a constitution be ratified by the fifth national convention. The CZF has not as yet approved a constitution.

The resolution called for the appointment of a committee, within 60 days, to draft a constitution to be distributed to WZO and constituent organizations by June 30, 1976. The final draft would have to be ratified by the national executive before Oct. 30, 1977. Delegates would be selected and business conducted at the next CZF convention under the provisions of the new constitution.

Israeli Tourism Minister Moshe Kol (left) presents first Aliyah Haregel certificate to CZF President Phil Givens at Jerusalem ceremony. Certificate will be presented to all tourists who visit Israel in 1976 — year of the pilgrimmage.

Begin calls for establishment of Council of Jewish People

By LEWIS LEVENDEL
CJN Associate Editor

JERUSALEM —

Opposition Leader Menachem Begin has called for the establishment of a Council of Jewish People in which an equal number of Knesset members and democratically-elected representatives of the Diaspora would meet in Jerusalem every three months to deliberate on the issues of the day.

In an address to the Canadian Zionist Federation convention, Begin proposed the body would deal with such matters as Jews in the Soviet Union, the Arab boycott and launch a great campaign for foreign investment. The council would promote Hebrew education and deal with aliyah and absorption.

Delegate reaction ranged from "a great idea" to "that's all we need, another Jewish body."

Begin's address was of a higher calibre than the ones he delivered on his swing through Canada and the U.S. for UJA and Israel Bonds.

He reiterated his party's policy of no withdrawal from the occupied territories. "All big powers have fought for centuries for a base in the land of Israel," he explained.

He continued: "The prerequisite for peacemaking is that the Arabs reach the conclusion that Israel is indestructible. That condition will fail if this little piece of land is repartitioned."

"Giving to our enemies Judea and Samaria would mean the utter destruction of our civilian population and losing the chance for peace in our generation," he said emotionally.

He decried comparisons of the PLO with the underground group he led prior to the establishment of Israel. "We never deliberately killed civilians," he said.

"We are the original Palestinians. We didn't take anything away from anybody... We recognize all the rights of the Arab states but they don't have the right to destroy Israel."

The Canadian Jewish News would have liked to give fuller coverage to such convention features as the Worship on Wheels and the Shabbat programing featuring an address by Interior Minister Yosef Burg. This reporter was unable to do because co-operation and courtesies from the Canadian Zionist Federation were practically nil.

'Mass solidarity is only answer to intransigence'

TEL AVIV —

Former Israeli foreign minister, Abba Eban, told a mission of the Pioneer Women of Canada this week in Israel that the only answer to Arab intransigence and international power is the continued massing of Jewish solidarity.

Addressing 200 visiting Pioneer Women members, who participated in the Canadian Zionist Federation Convention, and former Pioneer Women from Canada now living in Israel, Eban emphasized that, while Israel is determined to maintain the strongest possible military position, at the same time it will never overlook a single possibility for a peaceful settlement with its neighbors.

The gala dinner at the Hilton Hotel here was chaired by the newly-elected president of the Pioneer Women of Canada Eva Natch of Winnipeg, who pointed out that the program of its sister organization, the Moetzet Hapoalot, is not only a vital factor in the development of the Jewish state, but is, in fact, also a demonstration of the brotherhood of man.

Tamar Eshel, secretary general of the Moetzet Hapoalot, emphasized the deep traditions of the women's movement, noting that she met in the morning with a young mother from an Israeli settlement becoming involved in Moetzet Hapoalet work, whose grandmother and mother were founders and leaders of the Pioneer Women in Canada.

Led by Eva Natch and former Canadian Pioneer Women president, Ruth Wolfish of Toronto, the delegates inspected the impressive two storey Canadian - sponsored Moetzet Hapoalot Community Centre and Nursery in Givatayim, whose cornerstone was laid three years ago by Mrs. Wolfish. They saw a warm, efficiently conducted nursery providing all-day care and vital "head-start training" to two classes of 70 children, from seven in the morning until four in the afternoon. They met with Tamar Shachar, organizer of Moetzet Hapoalot Pioneer activities in Givatayim/Ramat Gan area and Shoshana Sivan, director of the Community Centre section of the institution, as well as nursery director Mazal Krauss and her staff.

Former Israeli foreigh minister, Abba Eban, tells 200 Pioneer Women of Canada his country will seek out all opportunities to reach a settlement with Arabs.

Disgruntled returnee suspected as 'plant'

TEL AVIV (JTA) —

Investigations into the background of two of seven Soviet Jewish immigrants who returned to the Soviet Union and condemned Israel at an officially staged press conference in Moscow recently indicated strongly that one of them may have been a "plant" and the other a chronic malcontent.

The case of Boris Bravstein, who came to Israel in March, 1971 with his wife and mother, has aroused suspicion that he may have been part of an elaborate Soviet plot to discredit Israel in the eyes of other Soviet Jews seeking to emigrate. These suspicions stem from the fact that Bravstein's absorption in Israel was smoother than for many other olim and that he was welcomed with open arms, while other yordim who sought re-entry were rejected.

The belief here is that Bravstein maintained contact with Soviet authorities while he was in Israel.

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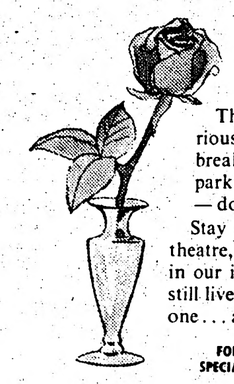

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UJA apparel division projects 40% increase over 1975

Leonard Wasser looks over spring and summer line of his Mister Leonard showroom. Model is Liz Sellman. He is the 1976 associate chairman of the UJA apparel division. (Graphic Artists photograph)

TORONTO —

Mister Leonard is a name to be reckoned with in Canadian fashion circles. And Leonard Wasser (the afore-mentioned Mister Leonard) is definitely a name to be reckoned with in the United Jewish Appeal campaign leadership.

As the 1976 associate chairman of the apparel division which encompasses all areas of the men's, women's and children's fashion industry, Leonard Wasser has set the pace for other chairmen in the UJA campaign setup.

This year marks Wasser's first involvement in the campaign on a personal level — he has been a UJA contributor for many years — and because of his tremendous energy and drive, the apparel division is already 28% ahead of its 1975 total with a projected 40% increase by campaign end.

"I really don't know why I took on such a big job this year," Wasser commented in his office recently. "I think it was due to the turn of world events since the Yom Kippur War. Just making a contribution to UJA was no longer enough of a commitment."

His business interests are far-flung; they literally take him to the four corners of the world. He employs 360 people in his Toronto operation, which produces all his sportswear lines. He produces sweaters, shirts and tops in several exotic locations, including Taiwan and Hong Kong and he makes a minimum of 10 trips a year to Europe and the Far East. With all his heavy business commitments, how does he find time to run a campaign?

"You recruit the very best people and delegate the work. That is the key to a successful campaign," he explained. "I related my own business experience at Mister Leonard's to UJA and it worked very well."

Wasser was born in Toronto and grew up in the east end of the city. A graduate of Riverdale Collegiate, he helped out in his father's ladies' ready-to-wear store on the Danforth from the time he was a child. He is a veteran in the fashion industry, which he obviously relishes. Under his management "Mister Leonard" has become one of the better-known success stories in Canadian fashion.

He and his wife Mary are among the original congregants of Beth Emeth Bais Yehuda Synagogue, with their children Randi (Mrs. Lewis Mitz), Larry and Jodi.

Looking back to the beginning of the 1976 campaign, Wasser remarked that it was time and energy-consuming but that "the inner rewards have been enormous. It has given me great personal pleasure and it has been a welcome challenge."

AT THE GOLAN

KUNEITRA UN CHECKPOINT —

London, Ont., United Israel Appeal leader, Dr. Hersh Keidan, returning to the Golan after seven years, found Israelis in a much greater state of preparedness than in 1969. He was part of a group of 25 attending the Canadian Zionist Federation convention who went to the Golan Heights as part of a UIA mission organized by national vice-president Joe Lunenfeld of Toronto.

They visited one of the fortified hills on the Golan and talked to troops there. At one of the Israeli checkpoints, they could see Syrians about 200 yards away, separated by UN forces. Keidan noted that every one of the hills had gun emplacements on the Israeli side.

In addition, the mission visited with Canadian UN soldiers who said they preferred to spend their leisure time in Israel rather than Syria. The UIA leader also noted you could tell which part of the land was Syria and Israel because the Israeli side was green and the Syrian scruffy.

Lubavitch starts kashruth drive

TORONTO —

Those who want to begin keeping kosher but cannot handle the initial costs can now be helped by an international Lubavitch program that will contribute up to 50% of the expenses involved in buying new dishes and vessels.

"Keeping kosher has always been one of the basic factors contributing to the strength of the Jewish identity, in effect one of the best ways to combat assimilation," says Rabbi Yehoshua Laufer, regional director of the Toronto Lubavitch Youth Organization.

In addition to helping with expenses, Lubavitch will send a rabbi to kasher the kitchen and a housewife will help the family over the initial adjustment with advice and instruction.

"Many people think that this is terribly expensive and that everything must be thrown out, but of course many utensils can be kashered," the rabbi pointed out.

Lubavitch will hold all inquiries in strictest confidence and require only the receipts and a letter from a competent rabbi stating that the home is now kosher.

At this point, the New York organization is financing the campaign but Toronto is expected to start handling their own expenses soon. Although the program is still in its early stage, many people have already benefited.

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AND AT THE DOOR, BEFORE THE PERFORMANCE

Rosemary Ruether doesn't mince words

'Hitler's ability to use anti-Semitism had Christian roots,' American theologian claims

By TOBA KORENBLUM
CJN Staff Reporter

TORONTO —

Theologian Rosemary Ruether is a courageous and bold academic who refuses to be a panderer. Her latest book on Christian Jewish relations, **Faith and Fratricide,** was so controversial that the publisher who finally accepted the manuscript refused to grant her the usual royalty fees.

The thesis of her book and her recent lecture here at the second annual conference on Christian Jewish relations contends that anti-Semitism is not merely the product of social conflict, but that its true origin can be found in early Christian theology and its major documents, including the New Testament.

"Hitler was not a Christian, but his ability to use anti-Semitism depended on a whole history which has Christian roots," is the type of Ruether statement that startles her audiences — generally those Jews and Christians committed to the ideals of brotherhood and dialogue.

This 39-year-old associate professor of historical theology at Howard University in Washington, D.C. does not not mince words when she outlines point blank that the early Church fathers sought to discredit Judaism. The anti-Jewish themes blatant in early treatises and sermons accounted for the prevailing hostile attitude to Jews. And, she admits, the smug liberal members of her faith are shocked by this outspokenness.

Of present Christian-Jewish ties, she comments: "The cultural obliteration of the Jews programed into Christianity is still characteristic of Christian consciousness and its educational system."

And at the close of her lecture at Wycliffe College, sponsored jointly by Holy Blossom Temple and Christian-Jewish Dialogue of Toronto, she remarked to this reporter: "Still floating around in the minds of Christians here is the assumption the Jews will see the light." Christians have still not resolved in their minds whether they are out

Rosemary Radford Ruether

to missionize, she speculates, and the Jewish community, with memories of forced conversions and proselytizing, has reservations about dialogue.

Throughout the course of her address and in an interview following the ¾ hour lecture, Prof. Ruether, a mother of three who has authored several books on "liberation theology" and the role of women, spoke eloquently on the historical and theological roots of anti-Semitism and its relation to Zionism and the Holocaust.

Her examination of early Church documents reveals that the reprobation of the Jews was based on their rejection of Jesus Christ, she said. Along with the spiritual fulfilment and authentification of Christianity came the denouncement of Judaism as obsolete, and morally inferior.

To discredit Judaism, Christian theologians, according to Prof. Ruether, could then interpret their version of the Old Testament in this light:

— the golden calf, the destruction of the Temple, Jewish exile and suffering are all but indications or proof of Jewish evil and God's denunciation;

— the cast-off line in the Bible of Esau, Cain, Hagar are symbolic of Judaism being thrown aside in favor of Christianity;

— even circumcision could be regarded as a sign of exclusion, the "mark of Cain," rather than a sign of election.

Christianity, she noted, never preached genocide; but it preferred the preservation of Judaism as a symbol of Christianity's inherent superiority and infallability. It was one simple step from anti-Jewishness in church writings and sermons to a legal and social prejudice — barring Jewish economic and religious activity and perpetuating discrimination and stereotypes.

Viewing the Jews as traditionally castoff and in perpetual exile, says Prof. Ruether, allowed Christians to formulate an anti-Zionist stance. However, she points out, "this has been sufficiently repressed or ignored and was no longer explicit once Israel became a reality."

The Protestant tradition, she added, has a different historical interpretation that is pro-Zionist, "a Christian Zionism of a peculiar sort." The Jews return to the state of Israel and their conversion to Christianity marks the return of the Messiah, Jesus Christ.

When asked whether Christian-rooted anti-Semitism was still prevalent today, Prof. Ruether responded: "It is so built in most Christians are not conscious of it as anti-Jewish or anti-Semitic. Liberal Christians are usually very shocked. It is almost like a people unaware of their own shadow; the imbibing of stereotypes on a subconscious level is still pervasive."

Synagogue launches Jewish music series

TORONTO —

For the first time in Canadian history, a synagogue is launching a concert series featuring professional musicians and Jewish concert music. Initiated by Beth Tzedec Synagogue, the three-concert program aims to encourage the performance of serious Jewish music.

Each program, by recognized local artists — Camerata, the Orford String Quartet and the husband-wife duo of Milkis and Rosenfeld — will contain one or two compositions with a Jewish theme or inspiration as well as classical and contemporary works.

Welfare Fund meeting to discuss by-laws

TORONTO –

Changes and amendments to the by-laws will be proposed at the annual meeting of the United Jewish Welfare Fund Tuesday, March 9 at 12:30 p.m. the Toronto Jewish Congress, 150 Beverley Street.

Purpose of the meeting is to pass By-Law "A-1" – copies of which are available at the Welfare Fund office at 150 Beverley St. during business hours – so as to adapt the Welfare Fund structure as a partner in the newly-merged Toronto Jewish Congress.

All interested members of the Jewish community are invited to attend.

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Editorial

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Directors: Donald Carr, Q.C., George A. Cohon, Murray B. Koffler, Albert J. Latner, Ray D. Wolfe.

Editor, Ralph Hyman
Associate Editor, Lewis Levendel
Advertising Manager, Douglas G. Gibson
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Israelis fear U.S. will press talks during usual respite of election year

This is an election year in the United States, a time of caution and reassessment, and so the Israeli government is hopeful that the White House will not insist on "political movement" in 1976.

Traditionally, election years have been kind to Israel; the year leading up to the presidential election has afforded Israeli diplomats a respite from the wear and tear of making tough decisions. Some would even say that the quadrennial election meshes well with the disconcerting Israeli propensity for procrastination.

When Israeli Defence Minister Shimon Peres visited Washington three months ago, he expressed the traditional view that 1976 would not be a year of decision in Middle Eastern diplomacy. As he put it rather bluntly: "We're certainly aware that 1976 can't really be a year of great decisions... There may be an...appearance of movement in negotiations, but I can't see in 1976 any real agreement taking place..."

Mr. Peres' statement irritated the White House because President Ford had gone on record as having said that stagnation would not be tolerated by the United States. Indeed, judging by a recent White House announcement that President Ford will visit the Middle East in mid-April, it appears that the U.S. intends to step up rather than moderate her diplomatic activity during the election campaign.

This will be Gerald Ford's first trip to the area as president, and his objective will likely be to convince the parties that progress can be made despite an election race. President Ford will not encounter too much difficulty in trying to persuade the Arabs of his thesis that movement must be made this year. It is clearly in their self-interest to encourage the new American perception of the Middle East — namely, that a fifth Arab-Israeli war must be avoided at all costs and that it can only be forestalled through the medium of Israeli concessions.

The Israelis, who are keenly aware of the priorities in American politics, are disposed to wait and see how the November elections turn out before committing themselves. A few observers go as far as saying that Premier Rabin secretly hopes the Democrats, said to be more sympathetic to Israel, will defeat the Republicans at the polls.

President Ford will probably visit Israel, Egypt, Jordan, Saudi Arabia and possibly Syria. He will presumably tell the Israelis that they cannot postpone the major decisions of the day any longer — that the Palestinian question cannot be buried in the desert sands forever and that now is the time to work out a disengagement accord with Jordan.

In Amman, President Ford will assess the prospects of Jordan becoming involved once more in the future of the West Bank, and in Cairo he will undoubtedly inform President Sadat that the U.S. is firmly behind Egypt's efforts to rebuild her economy and that favorable consideration will be given to Egyptian arms requests, provided Egypt stays clear of radical Arab politics. The Saudi Arabian visit will give the president a chance to shore up relations with the world's biggest oil producer while the trip to Damascus, if it ever materializes, will test President Assad's reaction to a second-stage disengagement on the Golan Heights.

The common thread running through all his talks, however, will be the Geneva Peace Conference, which was shelved after some two days in December of 1973. The problem with Geneva is that the Soviets back PLO participation while Israel and the United States more or less oppose it: Israel certainly is vehemently against a PLO presence, but the U.S. is far more conciliatory.

What it all amounts to is that Washington, contrary to Israel's expectations, apparently has no intention of downplaying a settlement in 1976. The Arabs, with the possible exception of Syria, rejoice. But the Israelis, who fear they will be stampeded into signing useless accords, mope.

Behind JDL's self-righteous symbols, lurks self-defeating gang of hooligans

By LAWRENCE TARNOFF

Their symbol is a clenched fist emblazoned upon a black Star of David. Their motto is "never again." Many of their members are proficient in karate, judo and other forms of self-defense. They call themselves the Jewish Defense League and see themselves as the defenders of the Diaspora but, self-righteous symbols and slogans aside, they are little more than street ruffians with yarmulkes.

They confuse the strong-arm tactics of street gangs with militancy, bulliness with bravery and the threat of physical harm with the art of persuasion. A case in point is found in a recent Jewish Defense League news release in which they proudly describe how they intimidated a Catholic priest and frightened him to the point where he fled his office.

"Fifteen members of the Jewish Defense League seized the offices of Msgr. John Cheli, Vatican representative to the UN, today," the news release begins, "demanding papal recognition of the Jewish State of Israel and papal condemnation of Syria and Iraq for their continued persecution of Jews."

This is not an isolated incident. In fact, in the same news release the JDL reports a similar action against the World Council of Churches in which they demanded that the WCC give $600,000 to Jewish liberation groups, that the WCC boycott all corporations dealing with Syria, Iraq and the Soviet Union and that it call on President Ford to work for free emigration of Jews in these countries.

And non-Jewish institutions are not the only victims of JDL hooliganism. We recall how the JDL stormed the offices of the New York Board of Rabbis, damaging books and furniture and evidencing JDL willingness to use coercion to force others to their brand of militancy.

The JDL operates with the rationale that the end justifies the means — the same rationale demagogues have used throughout history to oppress, intimidate and tyrannize those weaker than themselves. All too often the Jewish people has been the principle victim of such persecution; it is tragic to think that even a small number of Jews would resort to similar tactics to achieve even the most legitimate of ends.

There is no room in the Jewish community for the politics of fear. Scaring the collar off a Catholic priest is not only disgusting conduct, but it certainty isn't going to move the Vatican to recognize Israel or help a single Jew emigrate from the Soviet Union or improve conditions one iota for the Jews of Syria and Iraq.

In balance, there is little difference between taking over a diplomat's office using strong-arms tactics and taking over a school using machine-guns. Instead of bargaining with these JDL hoodlums, Msgr. Cheli should have called the police and had them arrested.

"Extremism in the defense of liberty is no vice," Barry Goldwater once said and built a presidential campaign on that philosophy. Just as the American people rejected Goldwater in 1964, the Jewish people must reject the extremist politics of the JDL in 1976. Jewish defense is one thing, but the JDL's brand of hooliganism falls nowhere in that category.

Reprinted from The Wisconsin Jewish Chronicle.

Morale lifted by reversal of decision which threatened existence of Eilat

For a while, following the sudden announcement that the unprofitable Timna copper mines would be closed, there was a danger of a mass exodus from Israel's southernmost town. The prospect that Eilat might become a ghost town, with weeds sprouting on its wide boulevards, was a thought not many Israelis wished to contemplate. They knew that Eilat's demise would strike at the very moral fibre of the nation.

The citizens of Eilat, 700 of whom are employed by Timna, heard the shocking news over their radios and TVs. For some [illegible] reason, the government did not have the sense or the decency to consult with the population beforehand. Understandably enough, the entire town went on strike following the proclamation of the government's fiat.

Life returned to normal, however, when Commerce and Industry Minister Haim Bar-Lev reversed the decision. He pledged that work would continue at Timna until suitable employment in Eilat could be found for the miners.

Jerusalem claims employment opportunities will be available to residents when work is begun on a new international airport north of Eilat and when an aircraft plant is built. This is good news, for Eilat cannot be permitted to go out of existence.

Its disappearance would constitute a grave setback to the development of the country as well as the greatest Arab political victory since the creation of Israel.

Denial of visas was tantamount to death sentence

Tragic story of Struma underlined need for homeland

Landmark Events In Our History

By ROCHELLE CARR

On Feb. 23 (some say, Feb. 24), 1942, the story of a Danube River boat, the Struma, with 769 refugees on board, attempting to flee Nazi barbarity, came to a tragic end.

In a way, the story actually began a few decades earlier as more and more Western nations, including Canada and the United States, placed increasing restrictions on immigration into their countries. For numerous Jews, soon to be caught in the Nazi web, this process culminated with the British White Paper of May 17, 1939, which restricted immigration into Palestine.

Thus it came about that, as war and gas ovens took their colossal toll in Europe, some Jews packed themselves on board anything that would float, in the usually vain attempt to gain refuge somewhere, quite often, Palestine.

Barely seaworthy ships like the Patria, Atlantic, Salvador and Mefkura and their fleeing passengers all were plagued by some form of tragedy. The story of the Struma was no exception.

In October, 1941, the Struma, with her cargo of 769 refugees, who were otherwise doomed to death in Europe's madness, managed to disembark from the Black Sea port of Constanza. They arrived in neutral Turkey in December. For two months, frantic negotiations went on to permit the passengers to proceed to Palestine. Some accounts claim the British eventually conceded to give permits to the children under 16, but, even if true, it was too late.

With a variety of pressures on them, the Turkish authorities had the ship, which had little food or water on board, towed out to the Black Sea. Shortly thereafter, it sank, either from leakages, a torpedo or a mine. Most accounts agree that only one passenger survived.

The story of the Struma made it patently clear to many that the wandering Jew needed a homeland so that no longer would there be a denial of visas which, as in the case of the Struma's passengers, was tantamount to a death sentence.

Events like this led directly to an emergency meeting of Zionists in New York in May, 1942. Angered over the past and striving desperately to prevent such occurrences in the future, they passed what generally came to be known as the Biltmore Platform.

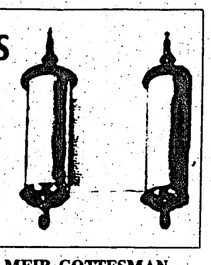
It called for the Jewish Agency to "be vested with control of immigration into Palestine and with the necessary authority for upbuilding the country...and that Palestine be established as a Jewish Commonwealth integrated in the structure of the new democratic world (after the war would be over)."

Eventually this came about. But nothing would eradicate the hopelessness that that day in February, 1942 brought for a group of refugees.

The story of the Struma and its passengers, with no place to go, forever constituted a black page in modern history.

'One good friend easily more valuable than 10 insurance policies--and cheaper'

sparks from the torah



By RABBI MEIR GOTTESMAN

Parshat Vayakhel/ Shabbat Shekalim

Vayavo'v kol ish asher n'sao libo... And they came, every man whose heart stirred him up...

One good friend is worth more than 10 insurance policies — and the premiums are a lot cheaper, also...

Once, three young friends, Reb Naftoli of Rupschitz, the "Holy Jew" of Pashischa and Reb Naphtolofoleluv met for a **seudas mitzvah** — but between the three of them, they didn't have enough for a decent meal. A wealthy young man noticed their quandry and lent them enough to make a joyous, Torah-filled feast. Years later, when the three tzadikim met, they recalled their spiritual meal, and wondered what happened to the young man who made it all possible. They searched the world with their thoughts, and discovered he had strayed far from Yiddishkeit and had lost both this world and the next.

"We must do something for him," they agreed. The three saints joined forces and did not rest until they made him into a complete **baal teshuva**...

It's not enough just to have a glatt kosher stomach — you have to have a glatt kosher heart. The Ribono shel Olam doesn't like sourpusses — the worst **avairoh** a person can commit is to look for faults in another Jew.

That's why we find an interesting thing... Before the Jews started building the super-holy tabernacle, **Vayakhel Moshe** — Moses called them all together for a solidarity rally. And Rashin makes a fuss — "it was the day after Yom Kippur..."

It's strange, though — what's the difference whether it was the day after Yom Kippur or Mother's Day? But Moses told the Jews — "listen, Yiddelech, I know when it comes Rosh Hashona, Yom Kippur, everyone walks on tip-toe and you all try to get along. But I want you to know that even the day after Yom Kippur, even in February and March, you should also try to see the best in your neighbor — not what he does wrong..."

Rachmanah liba bo'ee — G—d wants the heart. It's alright to wear long peios — but why wear a long face? A Jew shouldn't just do a mitzvah — he should do it with dancing feet. Consider...when the Jews donated for the tabernacle, the gabo'im ran excitedly to Moses — "**marbim ha'am l'havee**...the people are bringing too much..."

Moses wondered — "what do you care if Jews want to give a little extra?"

But they explained — "their giving is not so **ay yay yay** anymore. They're not giving out of love, but to show off to each other or because they think they have to. Do you want such grudging gifts to build a house of G—d?" Moses shrugged — "when you're right, you're right..." (S'fat Emes)

You can't become a Super Jew without **simcha**, joy, enthusiasm and confidence. Once a woman cried to Reb Chaim of Sanz that she didn't have enough for Shabbos. "But don't you sell potatoes?" he asked. "People say they're not good," she sobbed. Reb Chaim himself went to her potato stand in the town square and shouted — "who wants good potatoes!" The astonished townsfolk crowded around to buy from Reb Chaim, leaving the woman with twice her usual earnings. The rebbe laughed — "You see, the potatoes are good. People just didn't know it..." (Sipurai Chassidim)

This Tuesday and Wednesday are Rosh Chodesh Adar II — Super Chodesh of Happiness. How can a Jew be happy without keeping G—d's Torah? What else is there in life? Torah is life. And we must show our thankfulness to the Ribono shel Olam by sharing what we have with others.

May we know only the warmth of love and forgiveness of others, and joy and peace for Jerusalem. Shabbat Shalom.

When Mort Lightstone buys kosher, his RCAF uniform always baffles

By SHELDON KIRSHNER
CJN Staff Reporter

BELLEVILLE —

Kosher meat is not available in this eastern Ontario town of 35,000, so Mort Lightstone must periodically drive 115 miles into Toronto to buy it for himself and his family.

On his shopping expeditions, he purchases several hundred dollars' worth of meat in one of the large chain stores, and usually he ambles through the door with his distinctive green uniform.

The uniform Mort Lightstone wears is that of the Canadian armed forces, which attracts very few Jews to its ranks these days.

Lightstone, an airforce captain, surprises, even shocks, the Jewish ladies milling around the kosher meat counter when he casually starts reading off from his extensive shopping list.

"The reaction is invariably the same," he recalls. " 'Excuse me, sir, they chortle, their eyes transfixed on my uniform. You must be making a mistake. You're at the kosher meat department.' "

As he readily concedes, the women cannot really be blamed for assuming that he is not Jewish, and therefore, in the wrong department. How many nice Jewish boys wear the uniform of the Canadian armed forces?

Indeed, he is only one of two navigators in the whole airforce, the sole Jew at the Trenton air base and one of approximately 30 Jews he knows of in the services. There used to be many, many more, he said. It is simply not the kind of occupation that lures Jews. They would rather be professionals or businessmen.

Although he works out of Trenton, he and his English-born wife and children live in nearby Belleville because they prefer to be close to a synagogue. There are about 24 Jewish families in Belleville.

Captain Mort Lightstone, a navigator with the RCAF, plots course for C130 Hercules. In the line of duty, he has visited many countries of the world. He lives in Belleville.

Lightstone, 43, logs some 150,000 miles every year as a navigator. But he is not always flying; he is presently with Trenton's Publication Production Centre, which produces technical documentation for the airforce. Despite his duties at the Centre, he has nevertheless managed to fly missions to the Arctic, Brazil, Germany, Hong Kong and the Canary Islands in the last 12 months. His latest mission took him to Guatemala, the scene of a devastating earthquake which took some 22,000 lives.

He carries the Jewish Chronicle's **Travellers' Guide** in his flight bag so that when he reaches a foreign locale he can look up existing points of Jewish interest. In his travels, he has bought a great deal of exotic knick-knacks and Oriental furniture and thus, he smiled, his home is furnished in what he called "early air transport command."

In spite of the enjoyment he has derived from being a navigator, Lightstone has no qualms in disclosing that only an accident of fate propelled him into the airforce. After writing his junior high school matriculation, he thought he might study at university with a view to becoming a lawyer. However, his father, an Ottawa watchmaker, wanted him to find a job to help the family meet a second mortgage on their house.

He joined the air cadets in 1951 and, after spending a summer at their camp, was offered a five year commission by the RCAF. Lightstone was assigned to the largest transport unit and thanks to this assignment he flew to various parts of the world. "It was an exciting experience," he said.

Throughout the years, Lightstone has been a navigation instructor, base administrator and computer programer/analyst. He has served in England, Alberta, Winnipeg and Ottawa. Within a few years, he will be eligible for retirement, and he thanks he will remain in Belleville and enter the real estate business.

Looking back at a career which has taken him to all but one continent, Lightstone spoke of the harsher side of being a Jew in the RCAF.

He would not, he said categorically, do it all over again if he had the chance. "It's one of the saddest days of your life when you believe you haven't gotten ahead because of racial discrimination," he explained the other night.

Lightstone, a quiet, unassuming man, thinks of himself as capable, and worthy of promotion. But, he revealed, he has not been promoted since 1958. "On the surface, one wonders why not," he mused. "Knowing my ability, I have to say anti-Semitism was one of the factors."

Given his age, experience and seniority, he should have attained the rank of lieutenant colonel by now, he said. He has asked his superior officers why he has not been advanced in 18 years. "They told me I was nothing but an average officer," he said, conveying the unmistakable impression that he disagrees strongly with their assessment.

This grievance notwithstanding, Mort Lightstone does not appear to be an unhappy, disillusioned man. The RCAF has been relatively good to him, he said, though it might have been better.

Opinion

Editorial on movie 'narrow minded'

By LYNN SLOTKIN

A comment on the recent editorial entitled 'Movie proves offensive to Judaism' (CJN, Feb. 20), is necessary because of the incorrect information in the piece, and the innuendo and narrow mindedness of it.

Is one expected to take seriously, an editorial on the social merits of a movie, when the writer of the editorial couldn't even name the movie correctly? The movie in question is not **No Hiding Place,** but **The Hiding Place.**

The flippant, imprecise reference to the work, "...based on a book (of the same title] by Corrie ten Boom, a Dutch Christian woman who saved some Jews during the German occupation of Holland.") strongly indicates that the writer neither read the book, (it's available in Canada) or saw the movie (it has only been released in the states). I have done both. And what a casual way of referring to what happened — 'saved some Jews' — how many Jews had to be saved before the writer deemed it important?

The book and film are based on true incidents. During the German occupation of Holland, the **ten Boom family,** not just Corrie, offered their home as a halfway house for Jews fleeing the Nazis. They fed, clothed and hid them. Is this offensive to Judaism? The father was so incensed by the decree that all Jews had to wear yellow armbands with the Star of David, that he, too, wore one. Is this so offensive to Judaism? The family was caught by the Nazis and imprisoned in a concentration camp, where the father and a sister (Betsy) died. The Jews who were hiding in the house at the time of the arrest, were not discovered and eventually escaped to freedom. In spite of imprisonment and torture, the ten Boom family never betrayed the Jews they helped. Is this offensive to Judaism?

The writer of the editorial states that reaction to the movie has been unfavorable, proving the movie to be offensive to Jews, yet cites no concrete source to back up the statement.

The most misguided statement of the piece, is the last one — "what really matters is that the makers of (the film) exploited the hallowed theme of the Holocaust shamelessly and did nothing whatsoever to push back the boundaries of anti-Semitism." What really matters, is that the writer has missed the point completely! Billy Graham, one of the people behind the film, wanted to make a movie showing that 'it was the duty of Christians to help Jews whenever they could.' He succeeded in doing just that, in **The Hiding Place** — a film that exploits nothing, but, rather, depicts accurately, the facts of a true story.

It's one thing to criticize a film because it falls short of its objectives. It's quite another to damn it because it does not conform to what one would like it to say.

A group of Hirsch settlers near the turn of the century. The Jewish Colonization Association sent representatives to visit town in 1898 and 1899. One year later, JCA became directly involved with Canadian government in creating settlements at Lipton. (JHS)

Perseverance brought success to hard-working Hirsch settlers

By A.J. ARNOLD
(Last of series)

By the summer of 1894, following Lazarus Cohen's visit to the Hirsch settlement, conditions had improved and the crop reports were promising. In the fall of 1895, however, the Homestead Inspector, W.H. Allison, reported that many of the settlers were leaving the colony, but those who persevered got good results and in 1896 a number of Jews at Red Deer moved to Hirsch. A few of the sons of the original settlers now also began to farm for themselves.

In 1897 Isaac Mendels succeeded Lazarus Cohen as colonization chairman and soon assumed direct management of the colony. New troubles developed between the colonists and the management and some of them left to take homesteads on their own at Oxbow while others gave up farming altogether. By July, 1898, 34 settlers had abandoned the land at Hirsch and only 15 remained.

Determined to maintain the settlement, the Baron de Hirsch Institute made plans to build a school and establish a butter dairy with additional help from the Jewish Colonization Association. Steps were taken to bring in new families and in 1899, Rabbi Marcus Berner and 12 families, who had arrived in the west to take homesteads in the Yorkton district, were persuaded to settle at Hirsch.

During this period the JCA in Paris and London became more concerned with the programs of the Canadian colony and they sent representatives to visit Hirsch in 1898 and 1899. In 1900 the JCA became directly involved with Canadian government officials in establishing a new settlement at Lipton for Romanian Jews. This development led Claude Montefiore of London to seek the advice of W.T.R. Preston, the Canadian immigration agent in Europe, about the Hirsch colony.

The JCA accepted Preston's offer to send a qualified individual to Hirsch to make a thorough study of the situation and evaluate its future prospects. In March, 1902, Preston's appointee produced a 56-page report analysing the mistakes and problems of the first decade of the Hirsch settlement and discussing the future prospects of the Jewish settlers at Oxbow as well as at Hirsch.

There were now 28 settlers at Hirsch, including five of the original 1892 group. Another 15 had taken homesteads independently at Oxbow, including five more of the original Hirsch group. According to the report, they all had a "well defined desire" to be free of any charge to the society.

Of the 28 homesteaders at Hirsch, 22 were considered well suited for agricultural life. Two women had taken homesteads on their own.

After talking to the Hirsch settlers in their homes, and inspecting their land, cattle and belongings, Preston's representative concluded that "the best and worst of them" all had the potential to make good settlers.

All but one of the Hirsch colonists, the report stated, would secure "a certificate of excellence" from any immigration official. They were "fast becoming successful and desirable farmers and a credit to any agricultural country."

There was special praise for Rabbi Marcus Berner, as a farmer and as a rabbi. He was described as "a tower of strength and a wise and kind counsellor. Commendation was also expressed for members of the Fishtrom, Schechter, Rosenblatt and Zelickson families at Hirsch.

(Copyright, A.J. Arnold, 1976)

Two museums on Mount Carmel's slopes document Israel's maritime history

By MARILYN GREEN

HAIFA —

On the slopes of Mount Carmel overlooking the Mediterranean sit two historical museums, entirely unrelated, but both connected to the sea.

Haifa's Maritime Museum is an institution for research of maritime history and ship building in the Mediterranean Basin, the Red Sea, the Persian Gulf and the Indian Ocean. Particularly attention is given to the maritime history of Israel. Founded in 1951 by its director, Arie L. Ben-Eli, the present building was constructed four years ago.

Dr. Joseph Ringel, the curator, is a charming and knowledgeable guide. Amongst a number of small sculptures dredged up from the sea bottom is a figure of Aphrodite, who was the protectress of seafarers. Also known as the goddess of love, Aphrodite was said to have been born out of the foam of the sea. There is a famous temple dedicated to her in Paphos on Cyprus, which is thought to be her birthplace. So Dr. Ringel says jokingly, "The goddess of love born near Haifa."

Thousands of ships sunk in ancient times. In their holds archaeologists have discovered precious relics, including jewelry, coins, water jars and even incendiary devices. Called "Greek Fire", these beautifully shaped objects were filled with chemicals, and thrown at enemy ships. Their explosions caused fires which contributed to the destruction of the wooden vessels.

Coins are the best means of dating antiquities. In the seventh century B.C., when coins were invented, the portrait of the ruler was placed on one side of them. Since it is fairly easy to ascertain the time span of any given dynasty, objects found with coins, generally are dated by the latter.

Alexander Yannai, the Jewish Macabbean ruler between 103 B.C. to 76 B.C., was the first leader to put maritime insignia on coins.

Herod Archelaus, a son of King Herod, ruled from 4 B.C. to 6 A.D. He was the first to place Hebrew letters on one side of coins and Greek on the other.

Also on display at the National Maritime Museum are models of sailing craft as they have developed throughout history, sea charts, antique navigational aids and a large collection of maps, some of which are 500 years old.

Another institution where maps are considered vitally important, is the Illegal Immigration and Naval Museum. Accompanied by graphic illustrations, the story is related of the heroic struggle to get Jews into Palestine during the British Mandate.

Between 1934 and 1948, 122,000 refugees were smuggled out of Europe. More than one half of these were caught in the British blockade, and either returned to the place of origin, or detained in refugee camps on Cyprus. To survivors of Nazi concentration camps, Cyprus was a place of near normality. Here schools were established, and subjects such as art were taught. Sculptures made during this period are on display.

The director of the museum is a former commander in the Israel Navy. Commander Almog was in charge of the ship "The Jewish State" when it arrived in Haifa Port in October, 1947 with 2,600 refugees on board. Although they were exhausted and ill after weeks of being on the sea, the immigrants were sent to Cyprus. Commander Almog managed to escape from the British, and returned to Europe, from where he eventually brought two more ships to Israel.

Eros On A Dolphin, Roman Period.

The Israel Navy grew as a result of illegal immigration. The only ships available during the War of Independence were those which had carried refugees to Palestine. On exhibit is the "Af-al-pi-hen", otherwise known as "In Spite of", an extank landing craft which arrived with 434 olim on Sept. 27, 1947. This Canadian-built ship was apprehended by a British destroyer off the northern Palestinian coast.

The museum is also a memorial to those seven ships which did not make it from the Black Sea and the Aegean Sea to Israel. These were either bombed by the Germans or destroyed by mines. About 2,500 people lost their lives.

By 1956 Israel was designing and building her own landing craft. Today, she produces missiles boats, which are an improvement even on the famous Cherbourg crafts that Israel spirited out of France in the late 1960s. Research continues at the Aeronautical Engineering Department of the Technion.

Both the National Maritime Museum and the Illegal Immigration and Naval Museum contain fascinating documents on the history of the Jewish state and her people.

How landsmanshaften faced waning numbers

By Uncle Ellezer
For J.B. SALSBERG

(Second of series)

Before I begin to deal with special cases I would like to say a few words about the past of that new form of Jewish organization, the landsmanshaft, that was very popular in all of North America a generation or two ago.

They came into being because they were needed by the East European Jewish immigrants, who came from countless shtetlech to the new world. The landsmanshaft society was a haven in a storm. It was, at one and the same time, a link with the "old country" and a source of friendship and assistance in the new country. The society helped a member when sick or otherwise in need, it was the provider of sympathy in bereavement and its members helped to celebrate a simcha (happy occasion). The landsmanshaft helped the immigrant to make the difficult adjustments to a new life.

But as time went on the landsmanshaften began to face serious problems. The problems arose even before the Second World War, but they became critical after that war. The founding members became old and many passed away. The children of the pioneers were not, in the main, attracted to the societies of their parents. How were the societies to go on living? Where were they to get the "new blood" to survive?

The Hitlerite beasts destroyed the Jews of Eastern Europe and thus eliminated the main source for new members. There were no more landsleit to expect and to welcome into the societies. A trickle of the "survivors" came after the war to join their families here and many of those joined the landsmanshaften, but the main body of the surviving landsleit went to Israel. So where were the new members to come from?

The leaders of the landsmanshaften urged their members to recruit their children to their ranks but with very little success. The younger people were no longer garment workers. The old Jewish districts were left behind and more and more Jews moved to the new parts of the city. Here the younger generation was attracted to the new and large synagogues with their variety of social facilities and activities. Others found satisfaction in the B'nai B'rith, Hadassah, Council of Jewish Women, Pioneer Women, ORT, and many social, cultural and charitable bodies that lured them. So how will the landsmanshaften and the old "sick benefit" societies survive?

Some of the younger generation were brow-beaten by their parents to join the societies. Son-in-laws in particular were frequently enrolled. (My friend Mendle tells me that he knows of a case where the father of the prospective bride delivered an ultimatum to the groom: join my society or no wedding...). To accommodate the few younger members the societies became bi-lingual — Yiddish and English and some went over entirely to English, such as it was.

To compete with the lavish new synagogues, many societies used the substantial amounts of money they received for their old, downtown, society buildings to build "landsleit synagogues" in the new areas. They were also to serve as social centres for the societies. But despite the fact that they offered "religious services" for next to nothing, since they had no rabbis, no cantors and nothing like the overhead of the big synagogues, the societies' new buildings failed to attract the young. The landsleit shul was small, unpretentious and so were their "social halls." The result was that even the daughters of the best society members preferred other places for their weddings... ("That's America for you," says my other friend, Sam.) So even the new buildings in the new areas failed to really overcome the crisis that faced the societies.

A few societies played it safe. They banked the money they got for their old, downtown buildings, became tenants in the new area and guarded their money for a "rainy day." (Mendle says that when the rainy day will come, there may be no one left to be protected...)

Then there were societies that saw salvation in mergers with other societies — especially with those of neighboring, old country shtetlech who faced similar problems. But this was easier said than done.

For instance: The Hotzeh Society (Mr. Editor, this is not the real name, so don't worry) wanted to merge with the Plotzeh Society. The negotiations were long, critical and with frequent breakups.

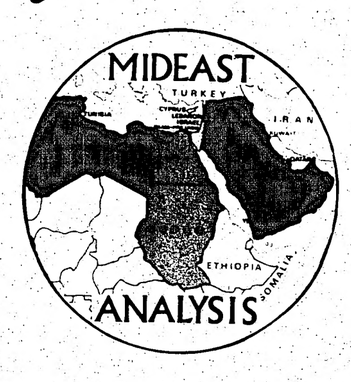
Hotzeh, because it was older and had a bigger treasury, wanted Plotzeh to join and became part of Hotzeh. But Plotzeh, on the other hand, argued that Hotzeh may be older and may have a bigger treasury but Plotzeh has more members and has twice the number of burial plots in its cemetery than Hotzeh has, therefore Hotzeh should join Plotzeh. Negotiations were stalemated after one of the Plotzeh negotiators suffered a mild heart attack during the arguments.

Finally, wisdom prevailed and it was agreed that the merged society should be called The Hotzeh-Plotzeh Society. Another month was lost on the question which of the present two presidents should be the president of the merged society. Finally, it was agreed that for the first year there be two co-presidents, a Hotzehr and a Plotzehr. The merger was celebrated at a gala "merger banquet" of the new Hotzeh-Plotzeh Society that left the merged treasury with gaping holes. But it was freilach.

But what happened after such mergers — with or without buildings? You will find out next week. Wait and see.

Accord with Israel, however, only remote possibility

Jordan may reclaim right to West Bank



By SHELDON KIRSHNER
CJN Staff Reporter

King Hussein dissolved the Jordanian Parliament late in 1974 following a decision by Arab leaders at Rabat, Morocco, to recognize the PLO as the sole organization of the Palestinians and the only group that should negotiate on the future of the Israeli-controlled West Bank. Early last month, in a significant gesture, the diminutive monarch revived Parliament and invited delegates from the West Bank to attend, sparking speculation in Jerusalem that he was moving toward reasserting himself as sovereign over the occupied territory.

Israel would like nothing better than to negotiate with Hussein over the status of the West Bank; and during his visit to the United States Premier Rabin reiterated that Israel would attempt to resolve the Palestinian problem only within a Jordanian framework. President Ford, anxious to maintain diplomatic movement in the Middle East, agreed with Rabin that efforts should be exerted to convince Amman that the time was now ripe for Israeli-Jordanian talks. Ford will probably avail himself of this opportunity when Hussein comes to Washington in March.

However willing the respective parties may be to work out a settlement, it will be no easy task for either Hussein or Rabin to compromise on what may ultimately develop into the first disengagement accord between Israel and Jordan.

Ever since Rabat, Jordan has forged close military and political ties with Syria, her former adversary, and cultivated reasonably good ties with the rest of the Arab world. The relationship between Amman and Damascus has been of special interest to observers who recall the Syrian invasion of Jordan in 1970 at the height of the Jordanian civil war.

A supreme pragmatist, Hussein will hardly undermine the spirit of the Rabat understanding, or risk his relations with the Arab world, unless he thinks Israel is ready to relinquish territory.

The belief in Washington is that Hussein will bargain seriously with Israel if she displays flexibility on the all-important territorial issue. But, judging by official statements emanating from Jerusalem, the likelihood of a compromise appears to be dim. Although Israel refuses to discuss a partial pullback of her forces from the West Bank, she is nevertheless quite prepared to address herself to an overall agreement.

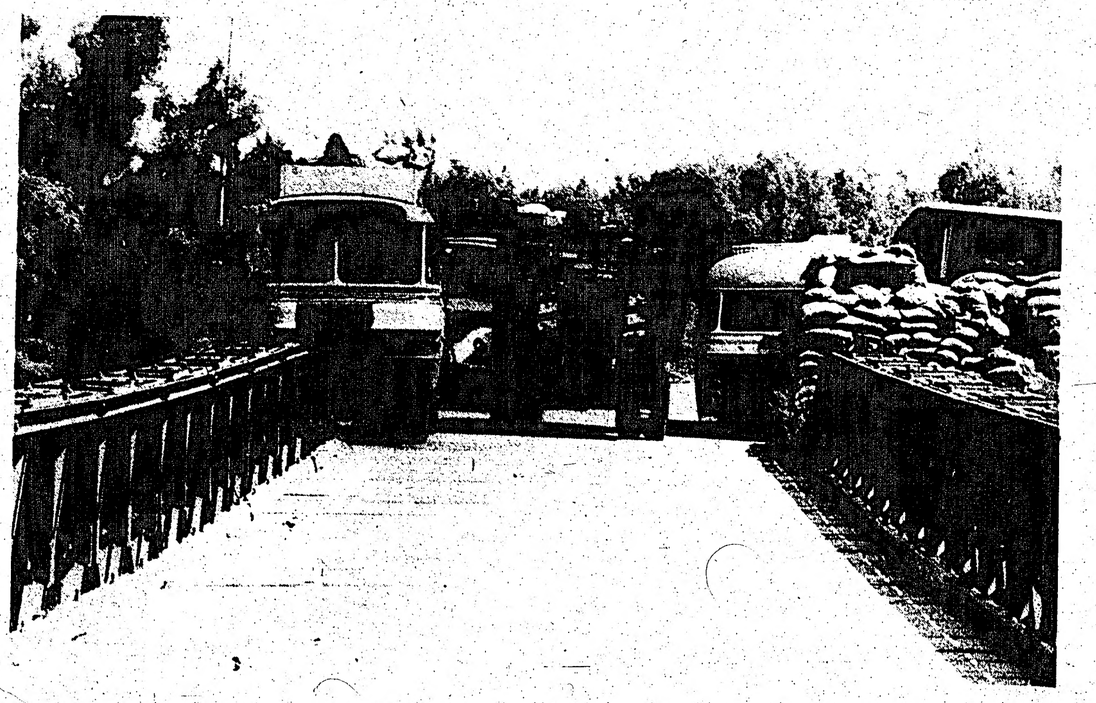
However, a final settlement is an unrealistic possibility as long as Israel continues to denounce the concept of a West Bank-Gaza Strip Palestinian state; and Hussein will certainly be unable to sign an agreement with Israel unless the Israelis acquiesce to the creation of such an entity.

For domestic reasons, Rabin may not even be in a position to consider either a partial or comprehensive settlement. Adherents of the religious parties view the West Bank as part of the historic land of Israel, and Yitzhak Rabin knows full too well that the National Religious Party, an influential partner in his fragile coalition government, may foment a governmental crisis if he agrees to evacuate the "sacred" West Bank.

Yet, if Rabin ignores the pleas of the NRP or the messianic Gush Emunim movement, he most probably will have to call a national election, which would undoubtedly revolve around the future of the West Bank and indeed of the occupied Arab territories.

In a sense, it is highly ironic that Jordan and Israel have not been able to resolve their differences to produce a partial accord according to the Syrian and Egyptian models. Thanks to the "open bridges" policy initiated by Moshe Dayan, Jordan is the only Arab land which has something of an open border with Israel. Therefore, aside from Lebanon, Jordan is the sole country in the Arab Middle East which maintains a de facto peace arrangement with Israel.

Logically, Israel and Jordan should have concluded an accord years ago. But the murky and contradictory nature of Arab and Israeli politics is such that this modest achievement still seems remote.



Hundreds of trucks carrying produce and manufactured goods rumble across the Allenby Bridge every week from Israeli-controlled West Bank to Jordan. Although Israel and Jordan have yet to sign a disengagement pact, there is de facto peace between countries.

Organizations and People

what's new...

By MIRIAM HERMAN

SATURDAY AND SUNDAY

This has got to be one of the busiest weekends ever! Let's start with **Saturday, Feb. 28...**

An art auction of oils, watercolors, graphics and sculptures by international artists is being put on by Canyon Lodge B'nai B'rith at Hotel Triumph (Keele St. and the 401). Preview is at 7 p.m. and auction at 8.

A concert featuring two New York performers, Susan Goldberg and Peter Schlosser, is the way the United Jewish Peoples Order is celebrating Jewish Music Month. The time is 8:30 p.m. at the Winchevsky Centre.

Club Shalom of Holy Blossom Temple is having a literary evening with author Gregory Svirsky discussing the short story, **Liova Soifer, the Friend of the Nation,** from his soon-to-be-published book, **A Polar Tragedy**. He will also talk about the condition of writers in the USSR. This program is in Russian. It begins at 8 p.m. and tickets are available at the door.

Then on **Sunday, the 29th...**

The Board of Jewish Education follows up with the second of two lectures on **The Teaching of Ideas in the Jewish Schoolroom** by Louis Newman, executive director of Boston Bureau of Education. It takes place at 8:15 p.m. at the Zionist Centre.

Poogy is Coming — which means the Israeli rock group will be in Toronto for a concert at 8:30 p.m. at Convocation Hall, University of Toronto. It is being sponsored by the Jewish Student Federation of York University. Get your tickets from JSF, Hillel or the Negev Bookstore.

A symposium on Yiddish literature (in English) is slated for 2 p.m. in the auditorium of the University of Toronto medical sciences building. Panelists will be Ruth Wisse, associate professor of Yiddish literature at McGill University, and Eugene Orenstein, chairman of McGill's Jewish studies program. Symposium chairman is Prof. Joseph Shatzmuller of the U of T Jewish studies program.

For the youngsters — **Dreams in Cardboard Boxes,** an original musical staged by Contact Theatre Productions, goes on at 11 a.m., and 1 and 3 p.m. at Seneca College's Minkler auditorium. Sponsoring organization is Renana Chapter of Toronto Hadassah-WIZO.

Upper Canada Lodge B'nai B'rith's 30th anniversary dinner will be highlighted by addresses by three past presidents — MPP Phil Givens, Canadian Zionist Federation president; Sydney Harris, Congress president, and Max Shecter, international BB vice-president. Dinner is at 6:30 p.m. at Beth Emeth Bais Yehuda Synagogue.

New York Yiddish essayist Dr. Elijahu Shulman is guest speaker at the Yiddish Culture Council meeting at 8:30 p.m. at the Workmen's Circle Hall. His topic — **Can Jewish Literature be Created in Languages Other Than Yiddish?**

Also at 8:30 p.m. is an Israeli evening sponsored by B'nai Israel Beth David Congregation, and featuring Israeli singer Naamah, plus a slide presentation by Amnon Gil-Ad of the Israeli Tourist office.

The New Young Adults (ages 19-29) are having a Pub Disco Night (with a live disc jockey) at 8:30 p.m. at the northern 'Y'.

PRIDE OF ISRAEL

Just returned from the Brussels conference on Soviet Jewry, Herbert Levy, executive vice-president of Canadian District 22 of B'nai B'rith, will be giving a run down of the proceedings at the Pride of Israel Oneg Shabbat this evening (the 27th) at 8 p.m.

RELIGION IN ISRAEL

Religion in Israel is the topic to be discussed at Shaarei Shomayim Synagogue on Tuesday, March 9, at 8 p.m. Panelists are Rabbis Henry Hoschander, Shaarei Shomayim; Albert Pappenheim, B'nai Israel Beth David, and Michael Stroh, Temple Har Zion. Moderator is Ralph Etigson, past president of the Council of Jewish Brotherhoods, and a past president of Shaarei Shomayim.

MARIAM PETERS FUND

A reminder that the Mariam Peters Memorial Scholarship Fund has been set up in memory of the young woman who was brutally stabbed in a Toronto subway station last fall. The fund is for grade 13 students who need assistance in furthering their education. Contributions can be made at your nearest Bank of Nova Scotia, or mailed to the fund, c/o Pride of Israel Temple. (Income tax receipts will be issued).

ORTHODOX RETREAT

The Toronto Region of the Union of Orthodox Jewish Congregations of America has scheduled their weekend Torah retreat for March 5-7, at Sheraton Foxhead Inn, Niagara Falls, Ont. The theme, **Towards a Jewish Lifestyle of the '80s** will be dealt with by two rabbis well-known to the local scene — David Cohen, former director of Toronto's Ner Israel Yeshiva College and presently UOJCA national director, and Israel Wohlgelernter, a native Torontonian, now spiritual leader of Young Israel of Fifth Avenue, New York. For information, call Nathan Elzas at 783-9103.

...about people

Canadian Ambassador to Israel Edward Graham Lee (right) and Tel Aviv University President Haim Ben-Shahar look through one of the numerous books the ambassador presented to university during recent visit to TAU campus. (TAU)

Big things are happening in the Fidler family next Saturday. When **Ira Abram Fidler** is called to the Torah as a Bar Mitzvah at Beth Tzedec Synagogue on March 6, he will be sharing the pulpit with a Bat Mitzvah girl — which isn't unusual, unless that young girl happens to be your niece. Ira is the son of **Murray and Trudy Fidler. Ellen Dara Ogus,** the Bat Mitzvah girl, is the daughter of **Michael and Carol Ogus.** Now for the connection — Carol Ogus is the Fidler's daugher. So, it's the kind of family happening that doesn't occur very often, and the entire Fidler clan is celebrating in one big swoop.

* * * *

Israeli Ambassador **Mordechai Shalev** is making his first visit to the Kitchener area this Monday, March 1, at the invitation of Hillel and Rabbi Philip Rosensweig (who doubles as Hillel director and spiritual leader of Beth Jacob Synagogue). During the all-day visit, the ambassador's schedule calls for luncheon with local VIPs (city, academic, religious and community leaders) and then a public address at 8 p.m. at Beth Jacob.

* * * *

When **Ruth Diament** won the first place award in the folk song category at the recent Kiwanis music competitions, it was somewhat of a mother and daughter affair. The Toronto soprano, who came up top winner for the Yiddish song **Margaritkelekh,** was accompanied by 14-year-old daughter Sharri on the guitar. This is the third time Mrs. Diament has entered the Kiwanis festival, and the third time she has won first place.

It seems that **Theodor Herzl** is going to be a comic-strip hero. His life story, in comic-strip form, is the way O Globo, a Rio de Janeiro newspaper, has chosen to make the purpose of Zionism known to half a million Brazilians. O Globo, along with the country's other two large circulation papers, has condemned the Brazilian vote for the UN anti-Zionist resolution.

* * * *

Proof that there's always time to do what you want to do — just follow the career of **Maxwell Sauder.** The 62-year-old Hamilton lawyer recently received his Master of Laws degree. He enrolled in graduate studies at York University in 1969 and wedged his study curriculum between a busy law practice (33 years) and very active community involvement.

* * * *

A service to honor the memory of the former Chief Rabbi of Israel, **Isser Yehuda Unterman,** has been scheduled for this Sunday, the 29th, at 8 p.m. at Shaarei Shomayim Synagogue. Participating will be **Rabbi Sholom Rivkin** of New York, co-ordinator of the Beth Din of the Rabbinical Council of America, and Toronto **Rabbis Gedalia Felder, Henry Hoschander** and **Meyer Berglas.**

* * * *

Winnipeg author **Bess Kaplan**'s new novel, **Corner Store,** is just off the press. It is the story of two years in the life of Rebecca Devine, whose Jewish immigrant parents own a grocery store in Winnipeg's North End. The book is published with the assistance of the Manitoba Arts Council and the Canada Council.

Canadian and Israeli tradition exemplified in avocado cocktail

bon appetit

By MARCIA KRETZMER

JERUSALEM —

The almond trees are bursting into clouds of blossom here — and the maple leaf is also thriving in Israel. Where? The answer to that can be found at the five-star Jerusalem Plaza hotel, which is Israeli-owned but under a long-term management contract with Canadian Pacific Hotels Limited.

The hotel, which opened a year ago, and was brought under CP management last June, is an interesting combination of Canadian, Israeli and international features.

When I visited the hotel on Jerusalem's elegant King George street, the exhibition of Canadiana which formed the backdrop to the reception which External Affairs Minister Allan MacEachen gave for Israeli Foreign Minister Yigal Allon, on a recent visit, was still in evidence.

In the hotel's Rainbow restaurant, I noticed attractive batik-dyed tablecloths and napkins. The meat tableware is fine Rosenthal porcelain, and the dairy ware is by Naaman, a well-known Israeli ceramics firm. A dairy coffee shop called "The Shepherds" is nearing completion. The theme is to be Oriental and pastoral with a lambskin-and-flute decor, I was told.

General Manager Rudi Bodenheimer, who comes to the Jerusalem Plaza from the management of the King David hotel, told me in an interview that the hotel places an emphasis on providing a traditional Jewish atmosphere. Said Bodenheimer: "The hotel is well-placed geographically. We are not only practically in the centre of town, we are within walking distance of the Western Wall, and right next to Hechal Shlomo, Jeshurun and the Conservative synagogues, and a host of smaller congregations.

"Apart from strict adherence to kashruth, we also provide a Sabbath clock in every room, candle-lighting and Kiddush before Sabbaths and festivals, and light refreshment for people returning from services on Sabbath mornings."

There is an air of optimism about the Jerusalem Plaza, which betokens a more hopeful outlook for Israeli tourism in the coming year. "There is no doubt that things are looking up," says Sales and Public Relations Manager Maayan Lowental. "We were fully booked over the December and January holiday season, and there are great hopes for the next two CP projects: a 270 room hotel in Tiberias and another in Tel Aviv."

The Jerusalem Plaza runs an international kitchen, with special emphasis on traditional Jewish and Oriental food, the former much in evidence on Sabbaths and festivals.

I was taken behind the scenes to the kitchens by Executive Chef Shalom Kadosh, who prepared a sample menu for me, from which I selected two recipes for Canadian Jewish News readers.

The Avocado Cocktail, made with smoked salmon (Canadian) and avocados (Israeli), seems to exemplify what Ms. Lowental intended, when she described the aim of the Jerusalem Plaza: "a combination of the best of Israeli flavor, atmosphere and hospitality, with a Canadian tradition of comfort and service which goes back nearly 90 years."

Avocado Cocktail
1 small ripe avocado
1 tblsp. mayonnaise
pinch ground horseradish
dash Tabasco sauce
few drops Worcestershire sauce
1 tsp. tomato ketchup
salt and pepper
few slices smoked salmon
1 black olive

1. peel the avocado and cut into cubes
2. line the sides of a champagne glass with smoked salmon and heap the avocado cubes in the centre. Take the mayonnaise and add to it the ketchup, Tabasco, horseradish, Worcester shire sauce, salt and pepper. Mix well, pour carefully over the avocado cubes, and garnish with a black olive. Serves 1

* * * * * * * * * *

Medaillons of Veal "Jerusalem Plaza"
1 1/2 lbs. - 1 3/4 lbs. veal filet
1/2 lb. fresh mushrooms, sliced
1/2 cup Carmel Carignan wine
1/2 cup sliced green peppers
2 onions, chopped finely
4 whole, peeled tomatoes
1/2 lb. sliced smoked goose breast
1/2 cup pitted black olives
1/2 cup beef bouillon
flour

1. cut the veal into medaillons (oval or round shapes). Cover the edge of each medaillon with a layer of smoked goose breast, held in place with a small wooden pick
2. lightly flour the medaillons, then put them in a pan with a little margarine, and cook gently. When ready, remove medaillons from the pan. Add to the sauce left in the pan the peppers, onions, mushrooms, tomatoes and olives
3. cook on a low flame for 10 minutes, then stir in the wine and beef bouillon. Place medaillons on an oven dish and pour the sauce over them. Cook for a further 20 minutes in the oven at 300°. Serve hot accompanied with egg noodles. Serves 4

* * * * * * * * * *

Shabbat Shalom

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Ruhama Goldstein appointed to head women's bond drive

Ruhama Goldstein

TORONTO —

Ruhama Goldstein, an active leader in the Toronto Israel Bond campaign, has been appointed to the post of chairman of the Women's Division for the forthcoming bond drive here, according to an announcement made today by Norine Daniels, 1976 general campaign chairman, and George A. Cohon, national campaign chairman.

Daughter of Dr. Aba Gefen, former consul general of Israel in Toronto, Ruhama Goldstein is well-acquainted with Jewish communities in many parts of the world where her father served as an Israeli diplomat. A Toronto resident since 1968, the new chairman had earlier served in the women's army of Zahal, Israel's defence forces.

Mrs. Goldstein's appointment as women's division chairman is another "first" for the Toronto bond campaign this year. It follows the recent announcement that Mrs. Daniels will serve as general chairman, the first woman to so serve in a major North American community. Mrs. Goldstein is the first to head a major city women's division while still in her 20s.

An active leader in the Israel Bond effort for a number of years, She has held several key positions, including Jerusalem sponsor chairman, and was 1975 associate women's division chairman. She is also involved in other causes devoted to Israel's welfare and progress — Canadian Friends of Tel Aviv University, Toronto Hadassah-WIZO, and Women's ORT.

Information Day is sponsored for north-east Jews

TORONTO —

The North-East Jewish Community Services, along with Jewish residents of the north-east area of Toronto, is sponsoring a Jewish Information Day March 7 at the Thornhill Community Centre, 7755 Bayview Avenue at John St., from 1 p.m. to 4 p.m.

The Jewish Information Day evolved following meetings with residents in the north-east. These people expressed a desire for knowledge and understanding of Jewish social service agencies, service organizations, synagogues and schools, and how they function.

How can residents of the area avail themselves of these established services? How can they create services and programs which would fulfil their unique social, cultural and educational needs? These needs stem from their geographical distance from the established core area of Bathurst Street, and are intensified by the lack of Jewish social service facilities in the north-east, except for those provided by synagogues in the area.

These questions, plus others relating to the whole question of Jewish identity, provided the impetus for the creation of a committee two years ago. This group's commitment to the maintenance and enhancing of Jewish life in the area resulted in the establishment of the North-East Jewish Community Services. The goals of this project are to help the residents find practical answers to these questions.

In November, 1975 the Toronto Jewish Congress, with the co-operation of the YM & YWHA and the Jewish Family and Child Service, set up a trailer on the Wycliffe-Leslie Plaza (Leslie Street and Dexter Avenue). The North-East Jewish Community Services became a functioning unit under the chairmanship of Martin Mendelow, a resident of the area.

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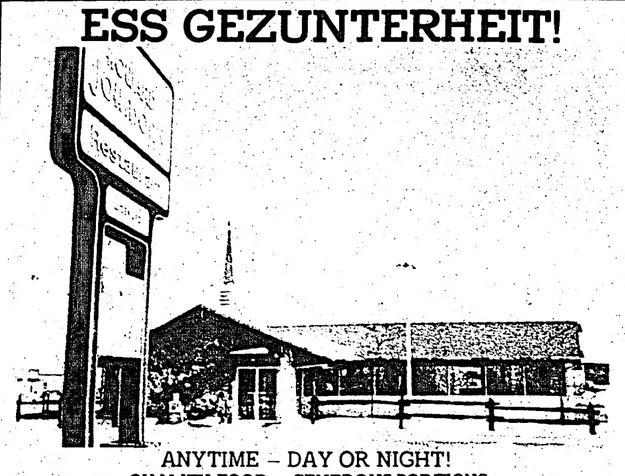

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CONGRESS CALENDAR
of
ADULT EDUCATION and CULTURE EVENTS
for MARCH, 1976
Compiled By The
ADULT EDUCATION COMMITTEE OF CJC
As A Public Service

March 1	Canadian Jewish Congress, T'nach Study Group, "The Book of Micah, Chapters 2 and 3," Irving Matlow, lecturer, Associated Hebrew Schools, 3630 Bathurst St., 8:15 p.m.
March 2	Labor Zionist Alliance, "Towards a Contemporary Ideology – Roots of the Past – an examination of the Writings and Teachings of Syrkin, Borochov, A.D. Gordon and Katzenelson," Dr. Sydney L. Wax, 14 Viewmount Ave., 8:30 p.m.
March 5	Temple Emanu–El, Temple Adult Choir, Rock Cantata "The Creation" by Bobrowitz and Porter, 120 Old Colony Rd., 8:30 p.m.
March 7	Board of Jewish Education, "Ugarit and the Revolution in Biblical Studies," Prof. Cyrus H. Gordon, guest speaker, Zionist Centre, 788 Marlee Ave., 8:15 p.m.
March 7	North East Jewish Community Services, "Jewish Information Day," Thornhill Community Centre, 7755 Bayview Ave., Thornhill, 1–4 p.m.
March 7	Beth Tzedec Congregation, Sunday Night in the Museum, "Jewish Ceremonial Art: A Contemporary Response," Moshe Zabari, lecturer, 1700 Bathurst St., 8 p.m.
March 7	Beth Tikvah Synagogue, Report to the Toronto Community on the World Conference on Soviet Jewry (Brussels II), 3080 Bayview Ave.
March 8	Beth Tikvah Synagogue, "The New Zionism," Lou Silver, Max Goody and Dr. Sydney Wax, panelists, 3080 Bayview Ave., 9:30 p.m.
March 9	Council of Jewish Brotherhoods, A Trialogue, "Religion in Israel" Rabbis Henry Hoschander, Albert Pappenheim and Michael Stroh, participants; Ralph Etigson, moderator, Shaarei Shomayim Synagogue, 470 Glencairn Ave., 8:30 p.m.
March 11	Labor Zionist Movement, "First Hand Personal Report," delegates who attended the Canadian Zionist Federation Convention, 14 Viewmount Ave., 8:30 p.m.
March 11	B'nai Israel Beth David Congregation, Contemporary Affairs Institute, "Jewish Mysticism," Prof. Frank Talmage, guest speaker, 55 Yeomans Rd., 8:30 p.m.
March 11	Jewish Public Library, "An Evening of Cantorial, Choral and Instrumental Music," Cantor Mikhail Alexandrovitch, Ben Steinberg and the Rinah Chorale, Avrahm Galper, Leo Barkin, Jascha and Marianna Milkis, artists, Associated Hebrew Schools Auditorium, 3630 Bathurst St. 8:15 p.m.
March 12	Temple Sinai, Oneg Shabbat, "Yiddish Heritage" featuring guest soloists, Cantor S. Weingort, Ben Steinberg, Glee Club and Youth Chorus, 210 Wilson Ave., 8:30 p.m.
March 14	Labor Zionist Alliance, "Purim Ball and Queen Esther Contest," 14 Viewmount Ave., 8:30 p.m.
March 14	National Council of Jewish Women, Cabaret Evening, "Festival of Jewish Songs: Sephardic, Israeli, Russian and Jewish Folk Songs," 4700 Bathurst St., 8:30 p.m.
March 14	Beth Am Synagogue, "The Mosaic of Israel: People and Settlements," Abraham Tooch, lecturer, 3100 Keele St., 8:15 p.m.
March 16	Labor Zionist Alliance, "Modernism and Ideology – An Analysis of Contemporary Radical and Liberal Thought," Dr. Sydney L. Wax, lecturer, 14 Viewmount Ave., 8:30 p.m.
March 17	Canadian Society for the Weizmann Institute of Science, "The Use and Misuse of Drugs," Prof. David Lavie, Israel, speaker, Mount Sinai Hospital auditorium, 600 University, 8 p.m.
March 19	Holy Blossom Temple, "Shir Hashirim," a specially commissioned work by Milton Barnes featuring Mary Simmons and Cantor S. Merel, 1950 Bathurst St., 8:25 p.m.
March 20	Adath Israel Congregation, "Ninth Annual Jewish Music Month Concert," featuring Israeli entertainer Yehoram Gaon, 37 Southbourne Ave., 8:30 p.m.
March 20	Beth Torah Synagogue, Special Sabbath Services with guest Cantor David Kusevitsky, 47 Glenbrook Ave., 8:30 a.m.
March 21	Beth Torah Synagogue, Cantorial concert celebrating Jewish Music Month and 13th Anniversary of Beth Torah Synagogue, David Kusevitsky, guest artist, 47 Glenbrook Ave., 8:30 p.m.
March 22	Canadian Jewish Congress, T'nach Study Group, "The Book of Micah, Chapters 4 and 5," Dr. Noah Meltz, lecturer, Associated Hebrew Schools, 3630 Bathurst St., 8:15 p.m.
March 25	Pioneer Women, Lecture and Workshop, "An Effective Program for Israel Public Relations in Canada," Max Goody keynote speaker, 12 Viewmount Ave., 8 p.m.
March 28	Pioneer Women, Lectures and Workshops, "Methods By Which We Can Combat Arab Propaganda," Gabriel Strasman and Abraham Tooch, speakers, 12 Viewmount Ave., 1 – 5 p.m.
March 30	Labor Zionist Alliance, "Alfred Dreifus: The man, the trial and the symbol," Julius Hayman, speaker, 14 Viewmount Ave., 8:30 p.m.
March 31	Toronto Zionist Council, Program Meeting, Rev. Joseph Raya, guest speaker, Jerusalem Hall, 788 Marlee Ave., 8 p.m.

Community Contacts for the Widowed formed

Widows who have 'made it' help others with adjustment

By MIRIAM HERMAN

TORONTO — Suppose, for a moment, that you are going through a shattering, traumatic experience, and you feel the need to talk it over with someone. Might you not, somewhere along the line, stop and say to yourself — "He (or she) doesn't really understand," unless, of course, he or she has suffered through the same sort of agony?

Widowhood falls into that category. It's the kind of pain that, seemingly, can be shared only with others who have faced the uncertainties of creating a new life, alone.

Take, for instance, the case of Esther B., a mid-40s housewife, widowed after more than 20 years of marriage. She's lonely, frightened, bewildered, suddenly swept up in a whirlwind of financial worries, family difficulties, legal problems, social insecurities. Her head is spinning with gnawing questions and doubts that have to be resolved. How to get a job? Where to move to? How to cope with the children? Who to turn to?

Now there is a person she can turn to for help — another widow who has already come to terms with her own grief.

That is the premise of a Metro-wide program launched this month by the Community Resources Service of the Clarke Institute of Psychiatry, together with the University of Toronto Medical Faculty, whereby widows who have "made it" can help those who are just starting out on the long road to adjustment and independence.

Community Contacts for the Widowed, as it is called, is designed "to provide emotional support and practical help, on a one-to-one basis, during the difficult transitional period," explained Joy Rogers, a mental health consultant at the Clarke and one of the originators of the program. "After all, who better can understand the fears, the emotional ups-and-downs inherent in recent widowhood than someone who has weathered the same crises?"

Actually, this mutual self-help process is a spin-off of an earlier program initiated about 2½ years ago as part of a major research project to study the stress of normal bereavement.

Mrs. Rogers told The CJN that the pilot project started out with a corps of six widow volunteer helpers, from 23 to 61 years of age, representing a cross-section of religion, social class and life experience. It was geared to reach about 75 recent widows but actually served more than 100 women.

Contacts were made by letter, followed by personal phone calls, sometimes remaining on that level, sometimes leading to face-to-face visits, and eventually evolving to social group functions. Each volunteer charted her own course, according to the needs and desires of the widow she was assisting.

"With the feed-back of such comments as 'Even though I have lots of friends, you're the only one I can tell exactly how I feel,' or 'I thought I was going crazy until I talked to you,' the widow contacts knew that their efforts were appreciated," Mrs. Rogers said.

With the success of the program, and the decision to "go public", the format has been expanded to make the service available throughout Metro Toronto.

For starters, Community Contacts for the Widowed has become an incorporated agency, working out of a small central, downtown office in space provided by the Red Cross. One of the original volunteers, Frances Salem, has been engaged as permanent, part-time director. She will have an assistant, also a widow.

Metro has been divided geographically into four service regions with each area staffed by volunteers who will be matched on the basis of age and lifestyle with the recently bereaved people.

Mrs. Rogers, along with colleague Mary Vachon, and Dr. Alan Lyall, a psychiatrist (all were part of the initial team), will continue to act as consultants and professional advisors.

Although the overall research project is funded by the Ontario Ministry of Health, the grant for the self-help program ends April 1. Which means, that in bringing this service to the community, the agency must look to the public, both individuals and organizations, for support in funding as well as participation. An advisory committee will include representatives from the funding sources.

The program has far-reaching goals as a model of a self-help project that can be implemented with a minimal amount of professional supervision. And one of the bonuses is the two-way-street phenomenon where those who receive help are encouraged to reach out to someone else.

As Mrs. Rogers explained, the "ripple effect" has already begun.

They are involved in Community Contacts for the Widowed. From left: Mary Vachon, mental health consultant; Sophie Cohen, volunteer; Maureen Morrison, associate administrator of program; Dr. Alan Lyall, psychiatrist; Joy Rogers, mental health consultant, and Lil Rose, widow contact. (David Groskind photo)

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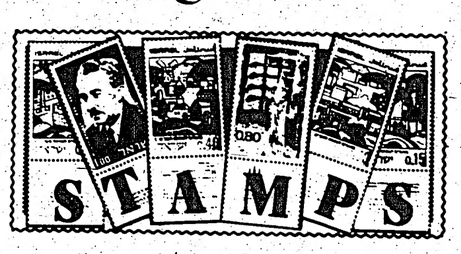
Organizations and People

Stamps commemorating Hapoel Games 'among most attractive of sports issues'



By CHAIM YEHUDA

The topic "sports on stamps" has become very popular and some collectors even specialize in the stamps showing one type of sports or series of events. Such an individual can find many items of interest in looking through Israeli stamps, particularly the Hapoel Games stamps.

On April 10, 1975, a set of three stamps was issued to commemorate the 10th Hapoel Games. These stamps are multi-colored and printed by photogravure in sheets of 15 with five tabs. The motif on the IL 0.25 value depicts an obstacle race, the IL 1.70 a bicycle race, and the IL 3.00 a basketball game. The stamps were designed by M. Pereg and printed by the government printers, comb-perforated 14X13.

Hapoel began in 1924 and has grown from a small group of enthusiastic followers to a national organization which has about 100,000 members and 800 branches in Israel. The first four series of events were held in 1928, 1930, 1932, and 1935.

As a result of the tragic political events in Europe, the games did not take place again until 1952. The games are now scheduled every five years.

The Hapoel Games were previously commemorated in 1961 with a single stamp showing a javelin thrower. For the ninth games in 1970, a set of three stamps was issued with motifs depicting running, basketball, and gymnastics.

These stamps make a fine addition to any collection and are amongst the most attractive sports stamps issued. They can easily be obtained, and are inexpensive; the three sets will probably cost about $3 mint with tabs.

These Hapoel Games stamps from Israel show diversity of this sports event. It is held every five years.

Ontario Attorney General Roy McMurtry will tell UJA breakfast his impressions of Israel on recent trip.

Roy McMurtry will give report to UJA leaders

TORONTO —

Ontario Attorney-General Roy McMurtry will report on his recent visit to Israel at a meeting of UJA campaign leaders to be held at breakfast, Wednesday, March 10, at Sutton Place Hotel. The meeting will launch another Special Gifts blitz day during which, it is hoped, the canvass in this division will be completed.

McMurtry, the MPP for Eglinton, was first elected to political office last September and was appointed attorney-general two weeks later.

A graduate of Osgoode Hall, he was a well known trial lawyer before his current appointment.

When he was named to the cabinet, he immediately made his presence felt with strong statements on the problem of drinking drivers. He is on record as favoring tougher treatment of the offender, either through the Criminal Code or the Highway Traffic Act.

As attorney-general, McMurtry is also responsible for the process of family law reform which is introducing greater equality in marriage and eliminating some of the legal disadvantages both parties have as compared to the single person.

He has spoken out against violence in the media and he has also taken strong action against unnecessary violence in professional sport by directing law officers to prosecute those who violate the law.

Drinking study

TORONTO —

Jews have prided themselves on the fact that their alcohol consumption has traditionally been very low. Liquor or wine intake has been limited primarily to ceremonial functions. Or, has it?

With the increasing exposure to alcohol among high school students and the growing phenomenon of the social drinker, the assumptions about alcoholism among Jews are being reassessed. In Toronto, Arthur Grant, a 29-year-old graduate student well familiar with Jewish youth groups, has set out to explore the changing patterns of Jewish drinking habits.

To contact Arthur Grant, write him care of P.O. Box 555, Station Z, Toronto, Ont. M5N 276.

Hectic schedule pursued at convention of USYers

voice of youth

By JEFFREY LIPSITZ

An unofficial count of USYers and staff who converged on the Sheraton Foxhead and Brock Hotels of Niagara Falls last weekend for the annual convention of the Eastern Canadian Region USY sets the total attendance at approximately 300.

As there seems to be no such thing as a "typical" USY convention, this writer finds it necessary to point out some of the many interesting activities of that weekend (I limit myself to those that can be published here).

The Montreal USYers, a particularly large delegation this year, arrived Thursday, followed the next morning by the rest of the delegates.

After "orientation" (whatever that means), pre-Shabbat workshops were held. These programs included making Kipot and Havdallah candles; a session on Israeli Awareness (perhaps related to the Israeli Awareness Week organized by Jewish students at York and U of T the preceding week), and a discussion entitled "After High School — What?"

After lunch that first day, new regional officers were elected by the delegates. The one-year terms of office of the new executive begin in May. Congratulations to Brian Birnbaum, the new president (Jacky Feldman took his place as convention chairman this year); Michael Sheldon Zeldin, board-co-ordinating vice-president; Stacia Rubinovich, liaison co-ordinator; Lory Berger, eastern area VP, and Sandy Waldman, secretary-treasurer.

A sicha after Kabbalat Shabbat services that evening dealt with the institution of marriage. Following this there was an Oneg Shabbat in the Penthouse of the Foxhead.

On Shabbat afternoon, at Seudah Shlishit, delegates heard a cantata presented by a Montreal USY chapter. The theme was the plight of Soviet Jewry, and the text based on a talk given recently to the Montreal group by Regional Director Lou Garber on his High Holidays trip to Russia.

At the Saturday night banquet, awards were presented to chapters for outstanding social and cultural programing. Many of the awards went to Toronto's Beth Tikvah chapter and to Montreal chapters.

Beth Tzedec presented G—dspiel (pronounced god-shpeel), their adaptation of the Broadway and movie hit **Godspell.** Their show consisted of a comical revue of fundamental Jewish historical tales and included much music and dancing. While the dialogue was in English, songs were effectively done in Hebrew.

One would think that dinner and a show is enough entertainment for one evening. Apparently, not in USY. A dance followed, lasting from 1 to 4 a.m.

Later Sunday morning, the plenary session was held, with the usual array of amendments to the constitution (when the region runs out of constitutional amendments, I fear they will have to begin making amendments to their amendments). Lou Garber then showed slides of his trip to the Soviet Union and the plenary assembly made several futile attempts to break through KGB intervention and contact by phone one of the leading Soviet Jewish activists.

Outgoing regional president Hartley Cohen made the traditional "outgoing president's address" and later that afternoon delegates began making their way back home, anxiously awaiting their next opportunity to meet again.

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MAR.	2	Dr. Sydney L. Wax, M.D., Nat'l. Pres. Labor Zionist Movement of Canada, Chairman of the Board Bialik Hebrew Day School; Vice-Pres. Toronto Jewish Congress	1) Towards A Contemporary Ideology - roots of the past - *an examination of the writings and teachings of Syrkin, Borochov, A.D. Gordon and Katzenelson*
MAR.	16	Dr. Sydney L. Wax, M.D.	2) Modernism & Ideology Radical & Liberal Thought.
MAR.	30	Julius Hayman	Alfred Dreifus:
APR.	13	Rabbi Dr. David Monson	Moses Montefiore
APR.	27	Rabbi Dr. J. Immanuel Schochet	Orthodox, Conservative And Reform - *Can they go together?*
MAY	11	Rabbi Henry Hoschander	The Reluctant Prophet - *Jonah*
MAY	25	Rabbi Dr. J. Immanuel Schochet	Can There Be Dialogue Between Judaism And Christianity?

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Boris Bibershtein, a 37-year-old Russian immigrant, holds photo of his wife Naila and daughter Sofia, who have been refused exit visas to join him in Toronto. He last saw his family in July of 1974. To dramatize the situation, he went on a hunger strike. Efforts to receive immigration papers for his family have failed twice, he says. (David Groskind photo)

Class formed for learning disabled

MONTREAL —

A class for children with specific learning disabilities has been formed here, according to The Jewish Education Council of Greater Montreal.

Eight children, between the ages of seven and 10, have begun to participate for the first time in a twice-a-week Jewish afternoon school program, says Ralph Pritzker, chairman of the Children with Learning Difficulties Committee of the Afternoon Congregational Section.

The Anna and Paul Dichter Academy of Beth Hamedrash Hagadol synagogue has been selected as the site for the special program. The class has been integrated into the existing school structure and students will participate in all school assemblies, special activities and celebrations, and outings.

The Dichter Academy provides an ideal location which is central to the majority of the participants. In addition, the school is well equipped with modern audio-visual equipment and supplies which are salient to this unique type of learning experience. The curriculum consists of: customs and ceremonies; Jewish ancestry from Tanach; modern history; and Hebrew terminology.

Nina Glick, long experienced in Jewish education and work in special education, has been appointed instructor. Two college students, majoring in psychology and special education, will be interning as volunteers. The program has been developed by and is being supervised by Abe Worenklein, consulting psychologist.

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REPORT TO THE JEWISH COMMUNITY
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National President
Canadian Jewish Congress
DAVID SATOK
Chairman
Canadian Committee for Soviet Jewry
SUNDAY, MARCH 7, 1976
8:00 P.M.
BETH TIKVAH SYNAGOGUE
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The Public Is Invited
Toronto Action Committee for Soviet Jewry
Canadian Jewish Congress

Refreshing approach taken to fund-raising

By MOURA WOLPERT
Hamilton Correspondent

HAMILTON —

It was women's division canvasser training day and far from the grim exhortations to work harder and give more that are the usual messages on such occasions, the women who had gathered at Hamilton Place for the annual preparation for the upcoming UJWF campaign heard a refreshingly different and warm-hearted "let's-be-practical-about-this-whole-business-of-fund-raising" appeal.

"It is time we looked at this whole thing," Dr. David Posen told them, referring to the "emotionalism" usually associated with fund-raising meetings, when "the whole purpose is to get you all worked up...and who else spends so much money so impulsively? — and it's scripted that it be impulsive!"

"A self-inflicted ritual" he called it. "We are marching off to meetings every year and with all the other ritual traditions in Judaism, I think the annual meeting for Israel is going to take its place with Pesach one day!"

For all his humor, the message was serious enough. To Dr. Posen, good medical doctor that he is, prevention makes sense and "prevention of the crisis" is his prescription. "If you wait for a crisis, you lose any chance of preventing it. And the worst of it is that one day it may be too late. History has told us that the only people Jews can call on is other Jews...and if we pay the cost at the front end — before the crisis — it'll cost a lot less."

The young doctor, who once spent a year in the Canadian Arctic helping to organize northern health services — and cheerfully calls himself the only Arctic mohel! — now practices family medicine in Oakville, an affluent town where few Jews live and where most of them 'have to be pried out of the woodwork' to give to the UIA.

But being a committed Jew is "not inconsistent with being a happy and involved Canadian," he said, "absorbed into the mainstream of Canadian life but not assimilated."

Dr. Posen frequently touched on his own experiences, explaining how come the Jewish boy who once didn't want to have anything to do with parochial Judaism or live on Bathurst Street, suddenly became a committed Jew. The crunch came during the Yom Kippur War when, with over a year's experience of practising medicine in Israel and a working knowledge of Hebrew, he volunteered his services but found he wasn't needed. He had to do something so he organized the Oakville United Israel Appeal, of which he is now campaign chairman, and has since joined the UIA executive on a provincial level.

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Service to manage land for absentee owners

TEL AVIV —
The launching of a comprehensive property management service for absentee owners of real estate in Israel has been undertaken here.

Isralom, Israel Homes and Real Estates, Ltd., has reported the establishment will handle all details involved in effectively maintaining real estate holdings in Israel while the owner is abroad. This service is designed both for foreign citizens and Israelis living overseas who own commercial and residential properties or vacant plots in Israel.

Simcha Ben-Shaul, managing director of Isralom, which is the principal organization serving overseas families in the acquisition of condominium apartments in Israel, said the new service fulfills the long outstanding need for an internationally based organization to cope with the complicated requirements of successful property management in Israel.

He stated that it would answer demands for competent, objective, on-the-spot service by real estate investors from abroad who are frustrated by the substantial and often unforeseen difficulties of maintaining, renting and servicing their properties of all types in Israel, including the bureaucracy involved in transfer, registration and tax matters.

The department, Ben-Shaul emphasized, has been created to serve those who acquired their Israel holdings from any individual, company and contractor. It is not confined to buyers of Isralom condominiums. The agency itself is a consortium comprised of a group of Israel's major financing and building companies.

Isralom's real estate service is divided into property management and leasing divisions. Among services rendered in the management field are, included: receipt of the property from the builders by competent engineers who determine if all construction feature of the buyers' contracts have been fulfilled; completion of the apartment before occupation, including installation of electricity, water, gas, telephone, etc.; placement of proper insurance; representing the owner in matters involving the house committee, for condominium flats; handling property taxes and assessments; receipt of mail; physical maintenance; planning and execution of improvements; sale of property, if desired, and regular reports to the owners, among other functions.

Ben-Shaul stated that the Isralom program operates for almost every type of property held in Israel; condominium apartments, key money flats, villas, industrial and commercial buildings, stores in commercial projects, offices, shops, as well as undeveloped land.

Scandinavia tour features a cruise through fjords

COPENHAGEN —
A unique 17-day tour of Scandinavia, highlighted by a mail boat cruise through the majestic Norwegian fjords, is being offered by Travelguide in co-operation with Scandinavian Airlines.

To mark the 12th year of this unique tour/cruise program, Travelguide is offering two peak season departures this summer — July 5 and July 27. Each tour includes selected cities and attractions in Denmark, Sweden and Norway, highlighted by the 12-day mail boat cruise to the North Cape.

The only cruise/tour of its kind offered, the mail boat docks at the pier in each of the picturesque villages along the beautiful fjordlands of northern Europe, areas not normally reached by cruise ships. Passengers not only have the opportunity to meet the villagers informally, but life aboard ship is equally informal.

Cost of the Scandinavia mail boat cruise/tour starts at $1063 per person plus special group airfare — from Los Angeles $663, and from New York, $524. Tour cost includes all accommodations and meals aboard ship, shore excursions, hotel accommodations, land transportation, transfers and most meals. Travellers already in Europe also may join the Scandinavia mail boat cruise/tour in Copenhagen, terminate it in Bergen and resume their personal travel plans.

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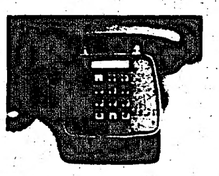
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A country of contrasts, Mexico is adaptable to the mood and purse of tourists of varied interests. You can enjoy all water sports and the fine sand beaches of Cancun, Mexico's newest resort off the Yucatan peninsula. Or you can browse through the sophisticated shops of Mexico City's Pink Zone by day and sample the gourmet fare of its outstanding restaurants by night. Or thrill to exploring the ancient cities of the Mayans, Aztecs, Mixtecs, Zapotecs and Toltecs.

Mexicans are, by nature, hospitable and courteous. As a traveller through Mexico you'll encounter many spontaneous acts of kindness and gentility on the part of native people you may meet.

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For the sports-minded, the range of activities is endless. Some of the world's best deep-sea fishing can be had off of Mexico's Pacific Ocean and in the Gulf of California and in many lakes; golf courses and tennis and squash courts abound wherever tourists gather; skindiving and water-skiing can be enjoyed in the clear waters of the Gulf of Mexico, the Caribbean Sea and the Pacific Ocean and horseback riding is available everywhere.

For spectator sports, horse racing goes on most of the year in Mexico City and Tijuana. There are automobile races in most large cities and yacht regattas on the coasts. Soccer, American football and baseball are played and visitors may go to the bullfights or watch jai-alai (the world's fastest game) or a "charreada," Mexico's rodeo.

For the traveller, Mexico is a tourists' delight. Mexico City's Palace of Fine Arts is a haven for country's artistic treasures. For those inclined to outdoor fun, there are fine beaches. (Mexican government photo)

Surfside/Canada Week bicentennial event to be busy affair

MIAMI BEACH —

The 1976 Annual Surfside/Canada Week Salute to America's Bicentennial, March 6 through the 13, has been approved by Third Century as a Bicentennial event for Dade County.

Official guest for this occasion is the Canadian ambassador, J.H. Warren of the Washington embassy, who will represent Canada during the week of activities.

Kick-off is Saturday March 6 at noon, when buses will leave Surfside Community Centre, 9301 Collins Avenue, for opening day at Gulfstream Park.

Open to the public, the events of the week include tennis, shuffleboard, golf tournaments, movies and a concert, all culminating with the Miss Surfside/Canada Beauty Pageant in the Community Centre Auditorium at 9 p.m., March 13.

Official judges for the pageant are: Walter Cronise, Channel 10 weatherman; Gus Dana, city editor of the Miami Beach Sun Reporter; Grant Gravitt, president and producer of Tel-air Interests; Jim Pitts, senior sales representative for Air Canada; Mrs. Gilliam Mitchell, owner and designer of the Twins Swimsuit Co.; Michael Moss, executive producer of MJ Productions.

Mitchell Potter, pageant director invites all applicants for the 14th Annual Surfside/Canada Beauty Pageant to contact Surfside Tourist Board, 9301 Collins Avenue, Surfside, Florida, 33154. Phone: 864-0722 (no entry fee). Grand prize includes all expense paid vacation in Canada for two, plus dozens of other fine awards.

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First structure outside Old Jerusalem's walls

'Charm of artists' colony unmatched'

JERUSALEM — Artists' colonies are numerous in Israel, but few compare in charm and beauty to Yemin Moshe, located just outside the walls of the Old City of Jerusalem.

New Jerusalem began here in 1855 with a long, one-storey building, the joint venture of Sir Moses Montefiore, a British Jew, and Judah Touro, an American Jew. The windmill, which stands at the top of the hill and is now a Jerusalem landmark, was constructed at the same time to provide the first Jewish settlers outside the Old City with the means to grind their flour and earn their daily bread.

In addition, financial help was given to everyone who lived in the new quarters; these first residents feared marauders and at first lived in the building only during the daylight hours, returning to the protection of the walled city at night. It was only three years later, as other areas were settled outside the Old City, that the residents began living in their homes full time.

Today, the long, one-storey building has been reconstructed and modernized and given the name Mishkenot Sha'ananim, meaning "peaceful habitation" or "quiet resting place." This retreat is the residence of visiting artists, writers, musicians, scholars and cultural innovators who are guests of the city of Jerusalem. Residents are selected by an international committee comprised of Sir Isaiah Berlin of England; the American violinist Isaac Stern; the Spanish publisher Manuel Aguilar; the American author Saul Bellow; Mayor Teddy Kollek, and five prominent Israelis.

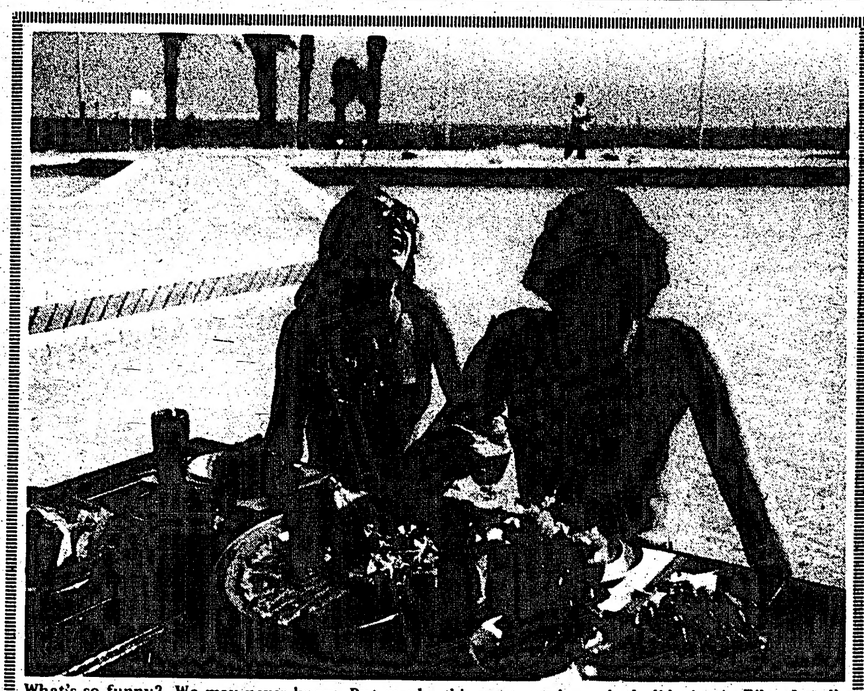
The facilities of Mishkenot Sha'ananim include modern studios for painters and sculptors, as well as soundproof music studios with every piece of modern equipment. Only nine residents can occupy the guest residence at one time. Each apartment has a modern kitchen, bath and facilities for comfort and convenience. The living quarters have been reconstructed as far as possible from the original stone and with the original iron posts and grill work.

Last year, the roster of invited guests included, to mention just a few, the following distinguished personages: Dr. Ursula Niebuhr, American theologian; Sana Hassan, Egyptian journalist; Albert Memmi, French writer; C. Penderecki, Polish composer; Lord Balogh; Lukas Foss, conductor of the Jerusalem Symphony Orchestra; Eugene Werber, Yugoslavian writer; and David Patterson, English professor of Hebrew Studies.

Yemin Moshe now consists of a series of picturesque homes and studios built on a hill, one text to, above or around, another. Future plans include a reconstructed Moslem quarter of the 19th century. This "village within the city" will, when completed in another three to five years, include about 100 private homes, two synagogues, schools, and a shopping centre, and will serve as a model for the rebuilding of other historical villages in Israel.

The architectural firm of Mandl and Kertesz of officially in charge and also acts as a clearing house for ideas from other architects, Arab and Jewish. All ideas require government approval before being accepted. Yemin Moshe is a project of the East Jerusalem Development Corporation.

Mishkenot Sha'ananim came into being because of the Jerusalem Foundation, a tax-exempt, philanthropic body founded in New York in 1966 by friends of Mayor Teddy Kollek, who wished to assist him in his efforts as mayor of Jerusalem to make the eternal city also the most beautiful of cities, and to improve the quality of life of its residents.



What's so funny? We may never know. But maybe this sun-tanned couple, holidaying in Eilat, Israel's gateway to Sinai, love the food they have been served. Or perhaps they are glad to be enjoying Eilat's famous winter weather. Don't you wish you were there, too? If you go in the summer, do wear a hat.

Maple syrup production great spectator activity

MONTICELLO — New York is traditionally the leading maple syrup producer in the United States, and Sullivan County in the lower Catskills helps make that claim possible. Fourteen producers with over 20,000 taps put nearly 4,000 gallons of syrup on the market for the 1975 season, and expect to do much better this season. To produce these quantities, many miles of collection tubing, hose, and thousands of gallons of tree sap are needed. Since the ratio of sap to syrup is 40 to one, that is a lot of sap!

No one knows how the production of maple syrup began. It was an established part of the Indians' barter system when the settlers first reached the American continent. And, for years, the industry continued with little change in the process for refining syrup from maple sap. Today, however, research in the industry is concerned with producing the syrup economically. Visitors to any of the area farms can understand why when they have seen the multitude of steps in the process.

Numerous Sullivan County farms make a point of offering the visitor a chance to see the syrup production from "tree to table." Sap at the farms is generally gathered by tapping individual trees in a stand of maple, called a "sugarbush," and connecting the taps with plastic tubing for central collection. At a number of farms, however, the "sweet water" is still gathered in buckets, so the visitor can get an idea of the industry as it was "in the old days."

There is nothing like looking under a pan of boiling sap, through the open doors of the firebox of a woodburning unit. The blast of heat is overwhelming. Most of the farms still use wood fires, rather than oil, because of availability and low cost.

The sight and smell of the boiling off, the filtering and the bottling of the syrup is delightful. But, perhaps the most interesting steps of the process are the refining of the sugar for candy and further processing of granular blocks for household use. The syrup is slowly spun in a small pan with wooden paddles stirring the liquid. This produces, at first, a smooth maple cream, similar in consistency to peanut butter, and as the crystals grow, a solidified sugar candy which is pressed into molds, or at a later stage, maple sugar.

Farms in Sullivan County can be easily reached by traveling along New York State Route 17. Sap starts running as early as mid-February, but the best time to visit is during March.

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Dubi Arie examining one of his oil paintings at his exhibition which runs until end of February. According to CJN art critic Julianna Borsa, Arie "seems to capture the feeling of Israel" in dazzling boldly-applied colors. The 36-year-old painter and sculptor was born in Poland, and lived in Israel until 1974. (Gadi Hoz photo)

Dubi Arie lauded as painter; he captures vitality of Israel

art

By JULIANNA BORSA

The St. Lawrence Centre is blooming with color this week. Nearly 30 paintings of the Israeli artist Dubi Arie are displayed in the second floor lobby until the end of February.

He may be considered an Israeli artist, as Teodor Feichman said in his speech opening the exhibition, because Dubi, Polish-born, received his education, developed artistically and created most of his art works in Israel. Many of his subjects are Jewish or Israeli inspired.

But more than that, Dubi seems to capture the feeling of Israel, a young country full of energy and vitality, with a deep-rooted history, facing the future with optimism and determination. All this is reflected in the dazzling color boldly applied, plane upon plane, by the 36-year-old painter.

With force and movement, his patterns flow and converge towards the centre of the compositions. Glimpses of familiar symbols conjure up his recurring theme, Jerusalem, a city with mystical powers.

Before he paints, Dubi researches his topics. He studied the history of the city of Jerusalem, and acquainted himself with all its symbols in both ancient and modern times. These have been thoroughly assimilated and modified by his response to the subject.

Dubi, who fought in both the Six Day War and the Yom Kippur War, was present at the capture of east Jerusalem, a deeply-felt moment in history. Sketches and drawings record his war experiences and are displayed on four panels. Some were made during battle, other scenes recollected afterwards. They are remarkable for their power and directness. Amid the explosions and tanks are letters, poems and compositions, like a personal diary of the events.

Presently living in Toronto, Dubi has added new themes to his work. The two acrylics, **Worship,** are the result of studies of Canadian Indian art and history. These are different in color range from the Israeli subjects and are more static in composition.

Another of the artist's interests is represented by photographs of plans and proposals for large wall murals and monumental sculptures. The soft, earth-tone colored reliefs are more refined and less spiritual than the bright, colored paintings. The decorative walls, generally commissions for large buildings, are nearer to his idea of public art.

Coming from a kibbutz, Dubie Arie speaks enthusiastically about creating art for the community. His dream is the open gallery, not the cloistered museum. He would like to see people walking and touching his sculptures, children climbing on them.

He is working with architects and builders to convince them to incorporate art into our everyday environment, on our shopping plazas, store fronts, walls and doors.

In some ways he has already realized the open gallery concept with his large scale works in public buildings, and again in the St. Lawrence Centre lobby, where the exhibition is part of the theatre-going experience.

Message of Weisel play must be heard, says critic

theatre

By JENIVA BERGER

It's fortuitous for any critic to be able to see two different productions of the same play within a short period of time.

After viewing the fine television production of Elie Wiesel's **Zalmen or The Madness of God** recently as it was originally done by the Washington Arena Stage and directed by Alan Schneider, I was fortunate to catch Sean Mulcahey's version of the same play at the Saidye Bronfman Centre in Montreal. It closes on March 7th, while the Schneider production opens at the Royal Alexandra on March 2.

Weisel's play takes place on erev Yom Kippur, during the post-Stalin era when the dissipated Jewish community of a small Russian town receives word that a group of stranded American actors — some of them Jewish — will be visiting their synagogue. The pragmatic chairman of the synagogue council urges that there be no communication between his people and the visitors.

The one man who opposes him is the town doctor, a man wracked with guilt, desperately trying to find his roots in the demi-monde of his own home with his non-Jewish wife and child. The 'feel' of Jewishness is the only things he has left. The rabbi, at whose home they have gathered, is ill-equipped to handle either the realism of the chairman or the suffering of the doctor. Immersed in his books and prayers, the last of the believers has given up any idea that he is the keeper of the flame. His only advice to the doctor is that certain ghosts can be too burdensome for one man.

But this is the night for madness, and Zalmen, the rabbi's crazy housekeeper, becomes mysteriously infused with a frenzy in which he believes that madness is the answer to fear. A mystical transfer begins. Zalmen transmutes his exalted passion to the rabbi who turns into a fiery prophet, transcending his own awareness and stunning the entire congregation during the service. It is a compelling theatrical moment.

As the play winds its way slowly to an electric finish after self-revelations and self-recriminations surface during a police investigation, we are drawn to the rabbi in his solitude. He is no better at comprehending his momentary madness than his family and friends. It is only Zalmen who holds the key, and Weisel thrusts a double madness on us; the madness of fools who have within their power wisdom, and the madness of the human race who will not accept it.

Paul Kligman played his rabbi as one vulnerable and humane, a man on the brink, a retaining wall about to unleash the anguish of his race. He is the King Lear of his Jewish world with Zalmen, given a magnificently controlled performance by Carl Hare, the fool, who becomes his master's doppelganger. Both Kligman and Hare are very special together and I can only say that if all of the supporting cast did not do them justice, the core of the play remained intact.

Sean Mulcahey, whose simplicity of direction was welcome for the most part, could have aimed for more texture in his production. I'm not sure that the great transformation scene was aided by keeping the synagogue's congregants motionless in the shadows.

There was one brilliant touch. The cry of anguish which Kligman emits at the end of the play and not in the Weisel script, adds an edge to Zalmen's last laugh: None of this could have happened.

You will see a very different interpretation in the Schneider production with Joseph Wiseman as the rabbi and Richard Bauer as Zalmen. Different, yet equally intriguing. I would urge you to see the play and draw from it what you will. What Weisel is saying must be heard.

Mystification is etched on face of Toronto actor Paul Kligman (right), who plays the rabbi in Saidye Bronfman Centre's production of "Zalmen or The Madness of God." Carl Hare portrays Zalmen. Jeniva Berger says Wiesel's play must be seen.

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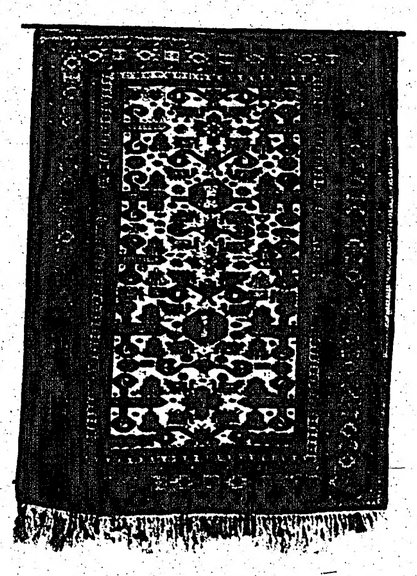

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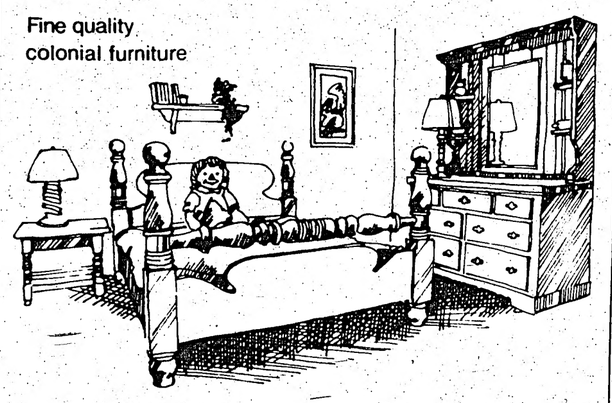

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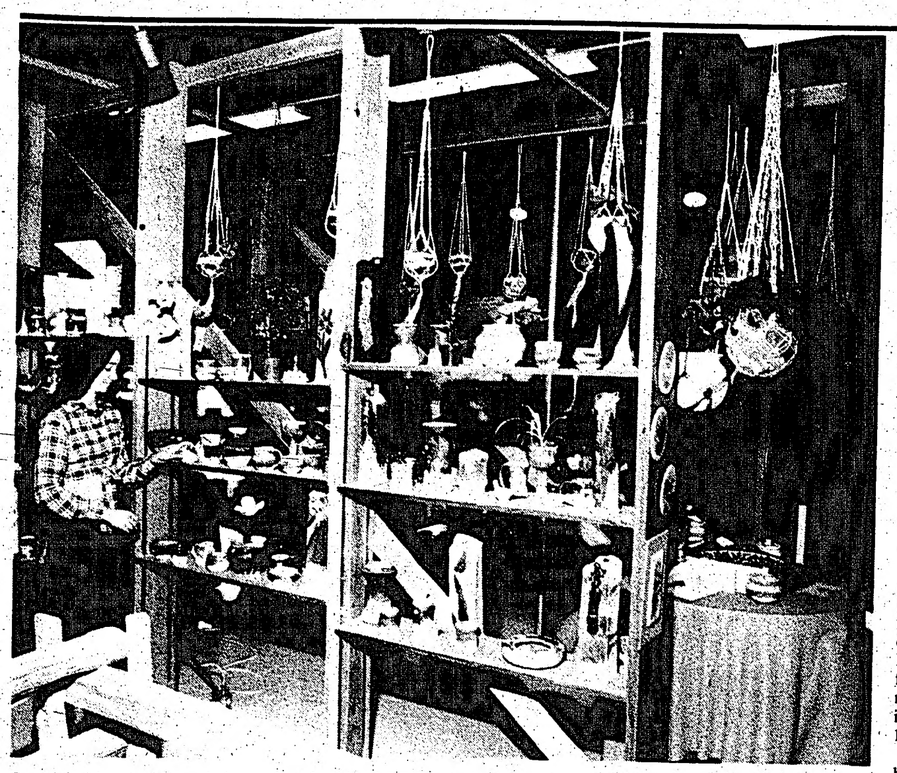

Canada's biggest sale and show of crafts, the ORT Festival of Canada, will be held in Toronto March 6 and 7. According to organizers, more than 100 artisans from eastern Canada will be exhibiting this year.

Largest craft festival in Canada to be held by ORT March 6, 7

TORONTO —

The ORT Festival of Crafts, Canada's largest sale and show of crafts will be held Saturday, March 6 and Sunday, March 7 in the exhibition hall of the Four Seasons Sheraton Hotel, Queen Street West across from City Hall.

Edie Glazer and Susan Hyman, co-ordinators of the festival this year, announce that more than 100 artisans from across Eastern Canada will be exhibiting. The artisans pay rental for space which goes towards amortizing the cost of staging the festival but are not commissioned on their sales. "This means," say the co-ordinators, "some excellent buys for the public."

Pottery, ceramics, sculpture, furniture, glass, weaving, jewelry, macrame — the whole spectrum of handicraft will be on display. "It is fitting that we should present a show that is the work of the hands," say Glazer and Hyman, "since ORT itself in using its funds to finance technological training for young people in developing countries — including of course, Israel — is synonymous with 'hands on' expertise."

ORT (Organization for Rehabilitation through Training) and the Canadian Cancer Society will share in the proceeds of ticket sales. Admission to the festival is $2 per person (children under 12 admitted free). Show hours are 10 a.m. to 11 p.m. on Saturday, March 6 and 10 a.m. to 9 p.m. on Sunday, March 7.

Conference highlights Soviet Jewry

Cont'd from Page 1

Colleague Moshe Rivlin was also concerned with the embarrassing drop-out rate (of emigrants who chose not to settle in Israel). "Some say," Rivlin pointed out, "that the aliyah of the 100,000-plus has in effect solved the problem of Soviet Jewry. We must show, dramatically through this conference, that that is not the case." If the conference facilitates a new wave of aliyah, as its organizers hope, then the drop-out rate will almost inevitably fall, Rivlin predicted.

Some observers reported the talks ended on what seemed an uncertain note, with strategy left vague by the eight sponsor organizations. Several Jewish leaders, pointing to the predominance of militants and Soviet Jewry activist groups among the delegates, said sustaining their enthusiasm was a significant motivation of the three-day meeting.

As if to verify that observation, several sidelight shows to the conference proper emphasized the emotional element and attracted considerable attention. At press conferences, dramatic reports of deteriorating conditions for Soviet Jews and would-be emigrants were depicted by a group of seven Jews who recently left the Soviet Union.

One recent emigre, a Soviet physicist, Dr. Alexander Voronel, said that Soviet anti-Semitism had increased "alarmingly" since the 1973 Mideast war. Following the adoption of the UN resolution equating Zionism with racism, "the dissemination of anti-Semitic material has reached a new high," the scientist added, especially in the Ukraine and Byelorussia.

In an effort to counter the effect of these sympathetic press conferences Soviet authorities sponsored propaganda meetings where a number of Soviet Jews who left Israel were paraded in full view. One printed statement by Rabbi Yakov Fishman of the Moscow Synagogue denounced the Brussels meeting as a "provacatory anti-Soviet gathering arranged by the Zionists," a similar tack taken by Aharon Vergelis, editor of the Soviet-sponsored Jewish periodical Sovetische Heimland.

But, the most jarring sideshow to the international debate was the forced eviction of one uninvited guest — Rabbi Meir Kahane, founder of the Jewish Defence League, who was thrown to the ground by conference guards in the Salle des Congres hall.

The militant rabbi, who also made a futile attempt to gain entry to the 1971 Brussels I conference, was expelled from the country by Belgian authorities. While many delegates deplored the vigorous manner in which security guards ousted Kahane, the majority, including the conference steering committee and Golda Meir, approved the move. Said Mrs. Meir: "He's a demagogue."

As many speakers readily pointed out, the conference had to cope with a heavy burden and responsibility. Five years ago, the first Brussels conference for Soviet Jewry took place in the shadow of the Leningrad trial when Jewish emigration was minimal. Following the publicity generated by that international meeting, 14,000 Jews were permitted to leave. Last year only 13,000 were granted that right, a cut back from the peak year of 1973 when 35,000 Soviet Jews emigrated from their homeland.

AJCS drops programs

Cont'd from Page 1

exceeded the amount collected in 1975 by $900,000 and all, including AJCS itself, have been asked to review them. The budgeting committee of AJCS is expected to deliberate well into late March.

The Board of Trustees this winter decided that the organization will operate on a balanced rather than deficit budget in the coming fiscal year.

The new measures will also mean that any staff vacancies that exist now will remain unfilled over the next year. Small grants that certain non-constituent groups have been receiving may be eliminated.

No change in the amount of money sent to Israel is expected in the near future.

The budget restrictions are not seen as short term and there is fear among some agencies, especially the Golden Age Association, that services that must grow, i.e. those for the ever-increasing proportion of Jewish elderly, will not be able to meet requirements.

Leaders split over ways to combat intermarriage

By S.K. LAZAROV

TORONTO —

Community leaders and rabbis, reacting to a Canadian Jewish News story that the Canadian intermarriage rate had reached 20% disagree as to what can be done to combat it.

The story was based on a study conducted by Morton Weinfeld, a Montrealer working on his doctorate in education at Harvard University, who found the intermarriage rate has risen from 2.5% in 1926-30 to 17.8% in 1973.

Weinfeld's figures, based on the Vital Statistics Annual Report issued by Statistics Canada, refer only to those marriages where there was no conversion to Judaism by one of the partners up to the time of marriage.

In responding to the findings, Orthodox rabbis said the spiralling intermarriage rate can only be arrested if Jews return to traditional Judaism. Reform rabbis spoke of the difficulty of combatting intermarriage in an open society, while one Conservative rabbi recommended more Jewish education to stem the tide of assimilation.

One community leader, differing with this prescription, noted that more and better Jewish education was not necessarily the answer, and another called for the strengthening of national Jewish identity in Jewish homes.

Orthodox Rabbi Gedalia Felder of Shomrai Shabbos Synagogue, said the intermarriage figures were an indication of the fact that some Jews were encouraged "to drift away from tradition and religious law." He stressed that modifying Jewish law and Torah to suit one's taste undermined the integrity of the Jewish people. "We must give our children a very intensive and good Jewish education," he said, adding that Orthodox Jewry "has no problem" with intermarriage.

Sydney Harris, national president of the Canadian Jewish Congress, said he had "some doubt" as to whether the usual panacea — more and better Jewish education — was really the answer. He said he would like to see a study delineating the relationship between Jewish education and intermarriage. He added he "had a feeling" that the level of Jewish education did not have much bearing on the intermarriage rate.

Conservative Rabbi Erwin Schild, of Adath Israel Congregation, said the published figures were "intrinsically dangerous," represented a religious and spiritual weakening of the community, and were symptomatic of a decline in commitment to Judaism. He thought the answer to high intermarriage rates lay in Jewish education, stronger efforts to direct young Jewish people to youth groups and a strengthening of ties between congregants and their synagogue.

Phil Givens, president of the Canadian Zionist Federation, said the study demonstrated the fact that "Jews don't do so well when confronted with complete freedom" in a democratic society. "They react very badly when the assimilative process takes hold." If the current trend continues, he said the intermarriage rate may yet approach the rate of pre-World World II German Jewry.

Rabbi Michael Stroh of the Reform Temple Har Zion said the Canadian intermarriage rate was now catching up with the American one, and was the result of the weakening of the family, the increasing openness of society, the lack of societal judgment for all kinds of behavior and the propensity of Jewish parents to send their children to universities outside Toronto or their immediate home environment.

Rabbi Stroh said parents should try to discourage intermarriage by having visible symbols of "Jewish observance and meaning" in their homes and by stressing to their children they really oppose the idea of marriage to a non-Jew.

Milton Harris, president of the Toronto Jewish Congress, said his own feeling was "that we have to pay the price for living in a more open society." But he added the price was not as serious at it may seem, since some non-Jews do convert to Judaism when they marry Jews. He said the solution was for parents to maintain a strong national Jewish identity in the home and "then hope for the best."

Rabbi Meyer Berglas of Shaarei Tefillah, an Orthodox congregation, told The CJN that, historically speaking, Jews have always had drop-outs from the community. "We've lost large numbers of people but, thank God, we're still here. I believe that the Jewish people, Torah and the land of Israel will always be eternal. I have faith that we'll overcome." He said intermarriage can be reduced through solid Jewish education on all levels — "day schools, adult education, and various groupings."

Rabbi Stephen Franklin, associate rabbi at Holy Blossom Temple, said he was surprised to learn the intermarriage rate was so high, since it was not reflected in the number of potential converts who registered at the temple's Jewish information class.

"Nothing can be done, realistically," he said. An open, liberal society triggers intermarriage and it is worth living in such a society even if the rate increases, he continued. The Jews, however, will survive. Jewish education, he explained, cannot curb intermarriage.

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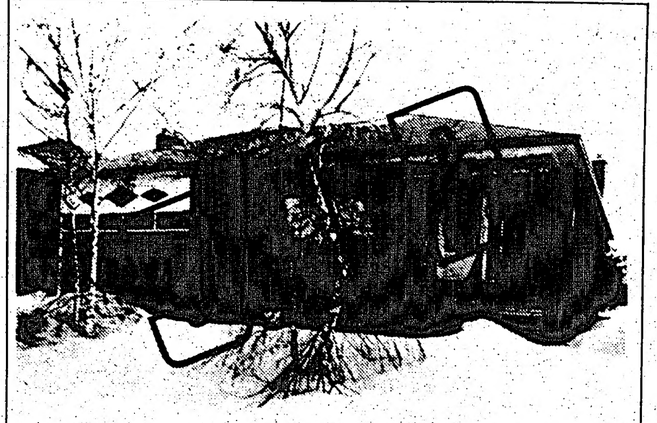

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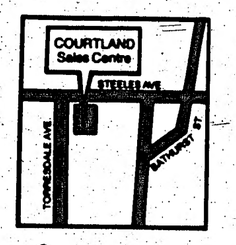

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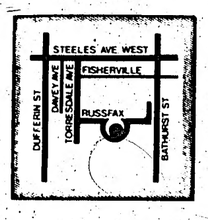

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By popular request, a **5-DAY PLAN TO STOP SMOKING** conducted by the Branson Hospital team, will be held in Scarboro General Hospital (Auditorium), 3050 Lawrence Ave. East, Feb. 29th to March 4th, 7:30 - 9:30 p.m. For details call 633-9420. 27

COMING SOON - DYNAMIC AGE - 33 - 49 - FUN FEST., 120 Shelbourne Rec. Rm., Sunday, March 7th, 8:30 p.m. Members: $1, Guests: $2. 27

The umbrella organization of the Beth Emeth Bais Yehuda Singles' Group had a most successful conference on Sunday, Feb. 15. Singles and their families in the community are invited to attend an Oneg Shabbat on Friday evening, March 5th at 8 p.m., at the Beth Emeth Bais Yehuda Synagogue, 100 Elder St. Come and meet your friends. **Beth Emeth Bais Yehuda Drop-In Centre For Singles** will be having a square dance on Sunday evening, Feb. 29th, 8 p.m. at the Synagogue. Admission $1. 27

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* * *

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* * *

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OBITUARIES

Carr, Annette - On Feb. 10, late of 35 Avenal Dr.
Cohen, Eva - On Feb. 9, late of 152 Cactus Ave. #33.
Elsner, Reuben - On Feb. 10, late of 990 Avenue Rd. #303.
Gladstone, Robert - On Feb. 6, late of 800 Eglinton Ave. W.
Hartsman, Harvey - On Feb. 9, late of 33 Diana Dr.
Jessel, Yankel - On Feb. 13, in Israel, late of 109 Fontainbleau Dr.
Mandel, Bernard - On Feb. 6, late of 321 Chaplin Cres. Ph. #2.
Pishofsky, Max - On Feb. 10, late of 3560 Bathurst St.
Zalbel, Maier - On Feb. 5, late of 44 Kennard Ave.

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* * *

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WAR VETERANS

Several Torontonians attended the recent World Assembly of Jewish War Veterans in Jerusalem. The locals were Ben Cutler (extreme left), Maurice Bogo (beside him) and Joel Sacks (third from right). Conference was addressed by such Israeli public figures as Premier Rabin and Defence Minister Peres.

Journalist's distinction— he bagged Dief the Chief

By Sheldon Kirshner
Staff Reporter

TORONTO —
If there is any man in Canada who makes John Diefenbaker recoil with anger, it is probably writer Tom Alderman.

Alderman, 38, a brash, prematurely grey associate editor with The Canadian, a slick magazine which appears as a supplement in 13 newspapers across the country every Saturday, is hardly repentant at having incurred the wrath of the former Progressive Conservative prime minister.

A favorably received article, he claims, can be a bad sign because it shows the writer did not necessarily probe deeply enough to reveal the true characteristics of the subject.

For understandable reasons, Diefenbaker is no longer on speaking terms with Alderman. Three years ago, Alderman had the dubious distinction of being the first and only man ever sued by the irrepresible Diefenbaker.

The 80-year-old political firebrand from the western riding of Prince Albert instituted legal proceedings against him following a lengthy and stinging profile which the mass circulation magazine (2,300,000) carried.

"It was a good story," Alderman maintains. "Diefenbaker is egotistical and the article portrayed him like this." Alderman's alert brown eyes grew seemingly larger as he related the details of his clash with Diefenbaker.

Alderman's observations of the grand old man of Canadian politics caused Diefenbaker great embarrassment, but the libel suit he brought against the magazine was nevertheless settled out of court. The Canadian, he disclosed, printed an apology and agreed to forward $12,000 to his favorite charity.

Alderman, who has been with The Canadian for close to a decade, rates the Diefenbaker story as one of the most interesting he has done. Other assignments he has enjoyed immensely concerned Jerry Lewis ("he's a ham, so full of himself, like Diefenbaker") and Canada's top 10 criminal lawyers. He is also enthusiastic about one of his latest stories on a "fence", a receiver of stolen goods.

Printers ink runs through Alderman's veins. The son of a printer, he was born and raised in Toronto. At Harbord Collegiate, he liked English and history, subjects which stimulate many budding journalists. In his last year at Ryerson, where he majored in journalism, he finished first in the class. "I did my homework while everyone drank beer," he laughed. "No big deal."

He got his first job with the weekly Oakville Record-Star. "In the first week, I was disgraced, scooped four times," he said. He quit after eight months, satisfied that he had mastered telephone interviewing techniques and basic principles of journalism.

For a while after that he contributed to Trans Canada Pipelines' magazine, and read in the library. Then he joined Liberty, which in its heyday was the largest periodical in Canada. "I wrote a lot of crap," he said, speaking of the endless first person accounts he wrote of Hollywood starlets. "It was all press agentry, and I made up a few things." Yet Alderman had his share of decent assignments, too.

Next, he joined the Imperial Oil Review. "They had a good editor and he taught me a lot about accuracy," he said. "I was sloppy until then."

Alderman, who usually spends two weeks on a story, is a quick writer. He says he never rewrites. "Writing is the easiest part. I've got all the material in my mind. I put my hands on the typewriter and out it comes."

In his view, magazine writers are generally better than newspaper journalists. "Newspaper journalism is formula writing," he explained at his downtown office. "On a magazine, you've got to be a reporter, writer and stylist. Some of the best newspaper columnists were former magazine writers."

Alderman, himself one of Canada's finest writers, in the estimation of his editor, Don Obe, denies the existence of a clique of journalists who obtain the choice assignments in Canadian magazine journalism. "Look, editors are starving for talent, and any guy can come out of nowhere," he said.

Brainchild of Susan Brandes

Gallery devoted to Israeli art

By TOBA KORENBLUM
CJN Staff Reporter

TORONTO —
Zohar, the name given to the first book of the mystical Kaballah, means splendor, glory; it is also the fitting name for Canada's first gallery devoted solely to Israeli art.

The Zohar Gallery is the brainchild of Susan Brandes, a young mother of three, who now stocks more than 300 pieces of contemporary Israeli art representing over 40 Israeli artists — in the basement of her Bayview Mills townhouse.

While she hopes to expand the gallery into a more lucrative business venture, one of her prime motives is to acquaint the Jewish public with the broad range, vitality and international stature of Israeli art.

"Israeli artists come from all over the world, with a multiplicity of experiences. Good Israeli art has a depth and emotion many others do not have," Mrs. Brandes explained recently in her gallery-home.

The student of contemporary art will recognize the more popular names:

— Yaacov Agam, working in Paris since the '50s, as well as exhibiting his abstract kinetic art in major museums, has created the monumental works housed in the Israeli president's residence;

— Anna Ticho, an Austrian now in her 80s who emigrated to Palestine in 1912, has had her charcoal sketches on display in the international galleries of Britain, Europe and the U.S.;

— Marcel Janco, an 80-year-old Romanian who is considered among the founders of the surrealist-Dada movement, established the Ein Hod artists' colony in 1953.

Much of the work has been influenced by American and European contemporary trends, but several express themes one would more readily associate with Israel — soft rolling landscapes, bright symbolic figures and icons, biblical and religious motifs.

"There is a great vibrancy and buoyancy to the art in terms of color," says Mrs. Brandes. "Even though many of the artists have come out of depressing kinds of situations, there is a great sense of optimism expressed in the color and themes."

An enthusiastic art collector along with her husband Jack, a psychiatrist at Mount Sinai Hospital, she began the small gallery as a novice in the business world, without any educational background in the art field.

While living in Jerusalem during the year of the Yom Kippur War, she was encouraged by Shmuel Engel, owner of a well-established, leading gallery in Israel, to open a small "branch" in Toronto.

The gallery gave her an outlet to fulfil her interest in Israeli art and teaching, while taking care of young children at home. She took up the project "out of a missionary zeal to show the Jewish public, who is art conscious, excellent Israeli art — not just pictures of Shabbat or Chassidim dancing in the street."

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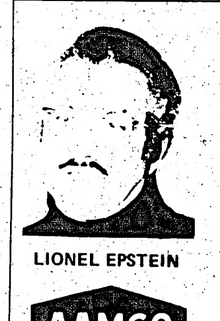

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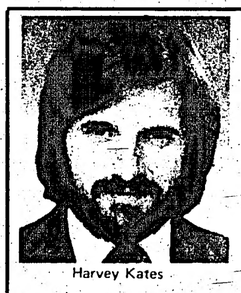

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